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ARTICLE I.

SHAKESPEARE'S DELINEATIONS OF INSANITY.

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It is a curious fact, that metaphysicians whose special province it is to observe and analyze the mental phenomena, have shown much less knowledge of mind as affected by disease, than writers of poetry and romance whose ideas are supposed to be the offspring of imagination, rather than a sober observation of facts. No one would look into Locke or Kant, or Stewart, to find any light on the subject of insanity; but in the pages of Shakespeare and Scott, are delineations of this disorder that may be ranked with the highest triumphs of their masterly genius. The cause of this difference is obvious. The one looks at mind in the abstract; the other, in the concrete. The former seeks for its laws and modes of operation exclusively in the inmost recesses of his own being. The latter is more curious to observe the workings of minds around him, and none of them are deemed to be unworthy of attention, even though controlled by the influence of disease.

To represent a character whose mind has been blasted by the touch of disease, but still retains the semblance of its former integrity as well as its power to awaken our interest and sympathy, has not unfrequently been attempted, but seldom so successfully as to satisfy those who are professionally acquainted with the subject. That knowledge of insanity which is obtained by the special study of its phenomena in the galleries of a hospital, is confined to medical men, and is used for scientific rather than literary purposes. The opportunities afforded to the poet and novelist for studying this disease, are confined to the few cases that meet their observation in the ordinary walks of life, and most of whom possess an order of intellect not particularly interesting in its best estate. To seize the traits of insanity thus observed, and weave them into the tissue of a character which, with all its aberrations, shall still manifest, to a certain degree, its natural consistency and congruity, the insane bearing the impress of the sane, and each in harmony with the other,—like the needle retaining its polarity amid all its variations,—this is the work of the master mind.

Such a mind was Shakespeare's; and it is because he clearly perceived at a glance those numberless shades of distinction that entirely escape the notice of ordinary observers, that his characters, whether sane or insane, are neither personified abstractions of specific qualities, marked by a name and assigned a part in the play; nor servile copies from life that have lost their interest under the process of transference, but real, mortal men who live and act before us, and lose their senses it may be, and whose names live after them in the memory of men. His success in this difficult line is to be attributed to that distinguishing faculty of his mind, of deducing with wonderful correctness general principles of character from the narrowest possible range of observation. And yet he had peculiar difficulties to overcome. He had not only to divest himself of the popular misconceptions of insanity which regard it as a jumble of intellectual manifestations acknowledging no principle of

cohesion or concatenation, but his opportunities for observing the insane were scanty and imperfect. No friendly asylum furnished subjects for study whose mental endowments were worthy of his study, and such as he occasionally met by the roadside, or beheld through the bars of their prison-house, were for the most part, it is probable, too far degraded by neglect and unkindness, to be conducive to any poetical purpose. It is not to be supposed, however, that he was guided solely by intuition. He unquestionably did observe the insane, but he observed them as the great comparative anatomist of our age observed the remains of extinct species of animals,—from one of the smallest bones, reconstructing the whole skeleton of the creature, reinvesting it with flesh and blood, and divining its manners and habits. By a similar kind of sagacity, Shakespeare, from a single trait of mental disease that he did observe, was enabled to infer the existence of many others that he did not observe, and from this profound insight into the law of psychological relations, he derived the light that observation had failed to supply. Thus, in spite of all the obstacles in his way, he succeeded, to a degree that has seldom been equalled, in representing insanity, both in the form of maniacal wildness and disorder, and that of melancholy dejection and gloom. Its progress through its various stages from the first scarcely perceptible deviation from the soundness of health to its termination in recovery or death, is traced with that thorough fidelity to nature so characteristic of all his conceptions.

In the tragedy of *King Lear*, Shakespeare has represented the principal character as driven to madness by the unexpected ingratitude of his daughters; or more scientifically speaking, he has represented a strong predisposition to the disease as being rapidly developed under the application of an adequate exciting cause. It is no part of his object to excite curiosity by a liberal display of wildness and fury, nor awaken our pity by the spectacle of a mind in ruins, and unconscious of its wretchedness. He aimed at

dramatic effect by opening the fountains of sympathy for a being of noble nature and generous impulses, cruelly despoiled of the highest endowment of man, but not so far as to lose all trace of his original qualities, or cease for a moment to command our deepest respect. In Lear, we have an individual of a hot and hasty temper, though endowed with strong and generous passions, of a credulous and confiding disposition, governed by impulses rather than deliberate judgment, rendered impatient of restraint or contradiction by the habit of command, with a nervous temperament strongly susceptible of the vexations of life, and moreover, with all these moral infirmities aggravated by old age. With these simple elements of character is mingled and assimilated more or less of mental derangement, with equal regard to pathological propriety and dramatic effect. And so nicely adjusted are the various elements of sanity and insanity, and so admirably do they support and illustrate one another, that we are not surprised in the progress of the action, by violent contrasts; and we feel at last as if it were the most natural thing in the world that Lear should go mad, and precisely in the way represented by the poet. Mad as he becomes, the prominent attributes of his character are always to be seen. Through the whole play, he is the same generous, confiding, noble hearted Lear. In short, assuming Lear to be an historical portrait instead of a poetical creation, we should say there existed in his case a strong predisposition to insanity, and that if it had not been developed by the approach of old age, or the conduct of his daughters, it would have been by something else. His inconsiderate rashness in distributing his kingdom among his children, his disinheriting the youngest for the fearless expression of her feelings, and his banishment of Kent for endeavoring to recall him to a sense of his folly,—all indicate an ill-balanced mind, if not the actual invasion of disease. This view of the case is confirmed by the conversation between the sisters, immediately after the division of the kingdom. Goneril says, "You see how full of changes

his age is ; the observation we have made of it hath not been little. He always loved our sister most ; and with what poor judgment he hath now cast her off, appears too grossly." " 'Tis the infirmity of his age," replies Regan, " yet he hath ever but slenderly known himself." " The best and soundest of his time," continues Goneril, " hath been but rash ; then must we look to receive from his age, not alone the imperfections of long engrafted condition, but therewithal, the unruly waywardness that infirm and choleric years bring with them." Regan then adds, " such instant starts are we like to have from him, as this of Kent's banishment." With a knowledge of insanity that could hardly have been expected from any but a professional observer, Shakespeare has here and elsewhere recognised the fact that very many of those who become insane, were previously distinguished by some of those mental irregularities that pass under the name of oddity or eccentricity.

The next thing we hear of Lear is his beating one of Goneril's gentlemen. Her remarks on learning the fact, show that his mental condition has not been improving since his abdication, and prepare us for the mournful sequel.

" By day and night he wrongs me ; every hour
He flashes into one gross crime or other,
That sets us all at odds. I'll not endure it ;
His knights grow riotous, and himself upbraids us
On every trifle."

The development of the early stage of Lear's insanity, or its *incubation* as it is technically called, is managed with masterly skill, the more surprising as it is that stage of the disease which attracts the least attention. And the reason is that the derangement is evinced not so much by delusions or gross improprieties of conduct, as by a mere exaggeration of natural peculiarities, by inconsistencies of behavior, by certain acts for which very plausible reasons are assigned though they would never have been performed in a perfectly sound state of mind, by gusts of passion at every trifling provocation, or by doing very proper things at unsea-

sonable times and occasions. With his own free will and accord he gives away his kingdom, but finds it difficult to sink the monarch in the private citizen. He attaches to his person a band of riotous retainers, whose loose and lawless behavior proves destructive to the peace and good order of his daughter's household. Goneril describes them as,

"A hundred knights and squires ;
Men so disordered, so debauched and bold,
That this our court infected by their manners,
Shows like a riotous inn."

Under such an infliction, it is not strange that she should remonstrate, and had not the divine light already begun to flicker, he would have acknowledged the justice of the reproof. As it is however, instead of admitting some share of the blame, he attributes the whole of it to her, flies into a passion, pours upon her head the bitterest curses, upbraids her with the vilest ingratitude, and forthwith proclaims his wrongs to the public ear. Like most cases of this kind in real life, it would have, to a stranger, the appearance of a family quarrel springing from the ordinary motives of interest or passion, but where, really, the ill regulated conduct resulting from the first influences of disease, provokes restrictions more or less necessary and appropriate, that become exciting causes of farther disorder. Another life-like touch is given to the picture, in Lear's attributing all his troubles to filial ingratitude, not being aware of course, that he was on the high road to insanity long before he had any reason to doubt their kindness. In fact, nothing is more common than for the patient when telling his story, to fix upon some event, and especially, some act of his friends, as the cause of his troubles, which occurred long subsequently to the real origin of his disorder, and might have had but an accidental connexion with it.

The conduct of the daughters faithfully exhibits the strong tendencies of human nature. No doubt their patience was severely tried,—such a trial as only the mildest temper

joined with the firmest principle could enable them to stand successfully. Wanting these, however, his irregularities are met with reproaches and restrictions, instead of kind and conciliating measures; an explosion follows, and in mutual hate and anger they separate. To their heartless natures such conduct may not have appeared like unmitigated ingratitude towards a father who had loved and cherished them as the very idols of his heart, but to be founded on provocation that seemed to justify their behavior. Such is the ingratitude of the world, ever coupled with some shallow pretence of wrong or indignity sustained, and often presenting the fair, outside show of a worthier feeling. In the daughters' treatment of their father, Shakespeare strips off the thin disguises of conventional morality, and lays bare that heartless selfishness which is ever ready to sacrifice to momentary ease and gratification, the tenderest sympathies of our nature. It is fearful to think how often the case of Lear and his daughters is paralleled in actual life, and it is this very commonness of the fact that prevents us from regarding it as a curious monstrosity fitted to excite but a momentary horror, and imparts a deep, moral interest to the representation of the poet.

When the astounding fact of Goneril's baseness is finally made so plain to Lear that he can no longer doubt it, his senses appear to reel under the shock, and for a moment he questions his own identity. "Does any here know me?—Why, this is not Lear; does Lear walk thus? speak thus? Where are his eyes? Either his notion weakens, or his discernings are lethargied.—Sleeping or waking?—Ha! sure 'tis not so.—Who is it that can tell me who I am?"

The continued objurgations of Goneril and her barefaced impudence in proposing a diminution of his train, soon produce a reaction in his mind, and Lear gives vent to his feelings in that blasting curse whose bitterest ingredient was the wish that she might feel,

"How sharper than a serpent's tooth it is
To have a thankless child!"

Then bursting into tears of which his noble nature is ashamed, he quits the presence of a child upon whose affection he had reckoned for the support of his declining years, and resolves to go to his other daughter who had shared in his bounties, certain that he should receive from her the hearty welcome and tender regard that had been scornfully refused by her sister. While pondering upon past scenes, he is conscious that his mind has sustained a fearful shock; and as is often the case in such circumstances, he has a vague presentiment of the sad, fatal result.

"O, let me not be mad, not mad, sweet Heaven!
Keep me in temper; I would not be mad!"

On arriving at Regan's residence, he finds that she refuses to see him, and that his faithful follower has been placed in the stocks. These things excite his suspicion that all is not right, and renew the agitation that has been momentarily quieted. Still he is slow to believe what is evident enough to everybody else, and fondly hugs the delusion in which his only hope of happiness rests. But when the conviction is forced upon him that Regan even goes beyond her sister in ingratitude, he utters a wail of heartfelt wretchedness and lofty indignation, ending with another foreboding of the impending calamity. "O, fool, I shall go mad." Driven with contumely and scorn from that shelter in the affections of his child which he had fondly expected to find, he goes forth at night and braves the pelting of the pitiless storm. The howling of the wind, the roar of thunder, and the flash of lightning are welcome, for at least they lack the sting of filial ingratitude, and are in mournful accordance with the tumult in his own crushed and bleeding bosom. One dark, overshadowing, all-engrossing idea—the cruelty of his daughters—is suggested by every object, gives a tone to all his reflections, and, like the worm that never dies, is gnawing perpetually at his heart. Well might he invoke the fury of the elements upon his head, for the worst they could do would be mercy compared with the torments his own flesh and blood had inflicted.

"The tempest in my mind
Doth from my senses take all feeling else,
Save what beats there."

There is now obviously a degree of incoherence and absurdity in the thoughts that race through his mind, though they are never destitute of that grandeur and boldness of expression indicative of his lofty and noble nature. The idea of the thunder cracking nature's moulds and destroying the germs of the race, contained in his invocation to the elements, is a little too fanciful for even a figure of poetry. In a similar strain he charges the elements with conspiring with his daughters against his old white head, and soon after imagines that the Gods have raised the storm for the purpose of finding out their enemies. This is crazy enough, no doubt, but his apostrophe to sinners of various kinds, that immediately follows, is both correctly and beautifully expressed. He seems to be fully aware that his thoughts are deviating from the right track, and exclaims that his "wits begin to turn." The predominant idea follows him into the next scene, and ever and anon intrudes upon his reflections, though he always recoils from it with a kind of horror, as if conscious it had the power to deprive him of his reason. "O, that way madness lies." Unable as the insane are to perceive their own insanity, yet this apprehension of its approach so frequently repeated by Lear usually occurs during its incubation. While still able to control his mental manifestations, the patient is tortured with anticipations of insanity, but when he actually becomes so insane, that the most careless observer perceives the fact, then he entertains the most complacent opinion of his intellectual vigor and soundness. And yet this is one of the nicer traits of insanity which the ordinary observer would hardly be supposed to notice. But Shakespeare was no ordinary observer, and this, I imagine, explains the cause of his preeminence in certain parts of his art.

The appearance of Edgar who is feigning madness in order to avoid his enemies, again excites Lear's predominant

idea, and fixes it permanently in his mind. The former's ragged, wretched, degraded condition, he can attribute to nothing but filial ingratitude, and he pours out curses on Edgar's unnatural daughters. He is no longer able to correct the errors of his own judgment; reason exercises but a feeble control over his conclusions, and scarcely a gleam of light struggles through the darkness that envelopes his soul. The predominant idea, however, has not yet relinquished its hold, and still gives direction to his thoughts. The very images of his daughters appear before him in visible forms, glowering upon him with looks of scorn and hate. The idea of placing them on trial enters his mind, and he proceeds to the business with all due forms and solemnities. Edgar, the fool, and Kent are appointed to the bench; his daughters, in the shape of jointstools, are arraigned before the court; and Lear appears as witness against him. Then, after a brief interval during which it would seem as if he imagined them to have been convicted and sentenced, he exclaims with touching pathos, "Let them anatomize Regan, see what breeds about her heart. Is there any cause in nature that makes these hard hearts?"

The scene on the heath between Lear, Edgar, and the fool, has not its like, we may safely say, in the whole range of English dramatic literature. No less a genius than Shakespeare's would have ventured to bring together, face to face, three such difficult characters,—one actually mad, one falsely pretending to be so, and the third a fool; and yet in the successful management of such discordant and intractable materials, he has given a fresh instance of his wonderful skill. Nothing could have seemed more likely to disappoint and displease, than to bring the noble hearted Lear, staggering under the shock of his daughters' ingratitude, with blasted heart and bewildered reason, into such strange companionship; and yet who can finish this scene, without feeling that he has read a new chapter in the history of mental disease, of most solemn and startling import? The sight of another in rags and wretchedness, reveals to Lear

a deeper depth of agony in his own soul. He sees in the stranger only another victim of filial ingratitude—the counterpart of his own case—and Edgar's weak and blighted condition forewarns him of his own approaching fate. Its first effect, as we have already observed, is to produce a shower of curses on Edgar's unnatural daughters, and the next to draw him towards his fellow sufferer by that kind of sympathy which, irrespective of social condition, is awakened by mutual affliction. In this play of wild and discordant fancies the fool mingles his humors, which fall on the ear like sounds of jollity and mirth ascending from a house of mourning. The successful management of such deep masses of light and shade, whether in poetry or painting, requires the master-hand of a Shakespeare, or a Rembrandt.

Thus far the progress of Lear's insanity is represented with the closest fidelity to nature. It is not more different from the disease as daily observed, than Lear's moral and intellectual constitution, when in health, was different from ordinary men's. At every interview reason has seemed to have lost somewhat of its control; the mental excitement has been steadily increasing, until now having reached its height, he is singing, dancing and capering through the fields, fantastically decorated with weeds and flowers, looking, acting and talking like a madman. His perceptive organs are deceived by hallucinations, and his discourse, though tinctured with his natural shrewdness and vigor of thought, is full of incoherence and incongruity. In short he is now what is called *raving*. In the representation of this condition, we have another instance of Shakespeare's unrivalled powers of observation. To ordinary apprehension, the raving of a maniac, is but an arbitrary jumble of words and phrases between which no connecting threads can be discerned. But in fact, discordant and heterogeneous as they may appear, they are nevertheless, subjected to a certain law of association, difficult as it may be frequently to discover it. The phenomenon may thus be physiologically

explained. In consequence of the cerebral excitement, impressions long since made—so long perhaps as to have been forgotten previous to the attack—are so vividly and distinctly recalled, that they appear to be outward realities. So long as the *intellect* retains its integrity, it is able to recognise the true nature of this phenomenon, but when touched by disease, it ceases to correct the error of *perception*; the impressions are actually considered to be what they appear, and the patient thinks and discourses about them as such. In his mind's eye he sees sights, and in his mind's ear he hears sounds, imperceptible to others, and this is the source of much of our difficulty in discovering the object and relevancy of his remarks. Persons and things appear before him in the greatest variety and confusion; and past scenes and associations are recalled in all their original freshness, suggesting thoughts to which he alone possesses the clew. The images raised in the mind by this morbid excitement, are also rapidly changing, thus giving to the thoughts that phantasmagoric character by which they are so distinguished in mania. They seem to be suggested and associated very much as they are in ordinary dreaming in which the mind is occupied with impressions previously made, and uncontrolled by that regulating principle necessary to give them logical sequence and cohesion. In sleep the person we are addressing, for instance, unaccountably changes into some other; the scene in which we are engaged suddenly vanishes away, and another appears in its place; the powers of memory are endowed with an energy seldom witnessed in the waking state; the relations of space, of time, of place, of form, of color, are sadly embroiled; the living and the dead, the near and remote, wisdom and folly, stand side by side, and no sense of the strange combination is perceived. We may strive perhaps, to believe it a dream, but with some exceptions, we strive in vain. Precisely so it is in mania which may, with some propriety, be designated as dreaming with the senses all open, the morbid excitement rendering the images unnaturally vivid.

Another source of our difficulty in discovering the filiation of the maniac's thoughts, has been generally overlooked, and the fact strongly shows with how little sagacity the operations of the insane mind have been studied. The maniac, being restrained by no sense of the propriety or fitness of things, expresses every thought that enters his mind, or at any rate, is governed by no principle of selection. In the sound mind, on the contrary, a considerable portion of the thoughts never find utterance in words, being suppressed from their want of connexion with one another, or their irrelevancy to the subject in hand. Every one must be aware how often, in the course of ordinary conversation, thoughts start up having the remotest possible connexion with anything already said—so remote indeed as to defy any one but himself to discover it. Any person who should utter every thought that arose in his mind, in the freest possible conversation, would most certainly be taken for a fool or a maniac.* Bearing in mind these facts, we readily see how there should always be some method in madness, however wild and furious it may be; some traces of that delicate thread which though broken in numerous points, still forms the connecting link between many groups and patches of thought. It is in consequence of Shakespeare's knowledge of this psychological law, that in all his representations of madness,

*This mental defect is far from being confined to the state of raving. In a greater or less degree it occurs in almost every form of insanity. Even those whose delusions are very circumscribed; who conduct, for the most part, with great propriety, and to common observers, betray no indication of unsoundness in their conversation, will usually evince it, when very talkative and encouraged to talk without interruption. Their remarks may be correct and even shrewd; not a single word may be uttered "sounding to folly," while there is a certain peculiarity in the association of their ideas, never witnessed in the sound mind. Though not easily described, it is readily recognized by those who are conversant with the insane, and to such it is a most conclusive proof of mental disease, though incapable, of course, of making the grounds of their conclusions intelligible to others. Courts and juries are not always disposed to make sufficient allowance for this fact, and regard with suspicion the embarrassment of the medical jurist who sees that what is to him the strongest proof of insanity, is to others, no proof at all.

even though characterized by wildness and irregularity, we are never at a loss to perceive that the disease is real, and not assumed. Not so however, with most writers, even of distinguished name, who have undertaken to represent the workings of a raving mind. Unaware of the law in question and governed by the popular notions on the subject, they seem to have aimed only at unlimited extravagance and incoherence. Otway, for instance, in "Venice Preserved," represents Belvidera in that state of mental disturbance which results from wounds of the softer affections of the heart. A speech full of those strong and vehement expressions characteristic of deep-felt emotion, but presenting no trace of delusion, finishes with the following jargon which, we venture to say, no insane person would have uttered in such a connexion, though it might, very likely, proceed from one simulating the disease.

"Murmuring streams, soft shades and springing flowers,
Lutes, laurels, seas of milk, and ships of amber."

In the first scene in which Lear makes his appearance after becoming stark mad, his mind is solely occupied with images formed under the influence of the intense excitement of the internal perceptive organs. He, at first, fancies himself in a battle, and then as engaged in the sports of archery and falconry. Something reminds him of Goneril, and then succed to one another by a natural association, the ideas of a white beard, of the flattery of his courtiers, and of the detection of their deceptions. When Gloster hears his voice and asks if it be not the King's, Lear replies, "Aye, every inch a king." Visions of his royal state then pass before his eyes, and he is reminded of the criminals he pardoned, and the crimes they committed, and thence by a natural transition, he is led to some caustic reflections on the frailties of woman. Another remark of Gloster turns his mind to the examples of self-righteousness and self-deception, servility and time-serving with which the world abounds, and in a strain of bold, indignant sarcasm, he lashes the

vices to which poor human nature is especially prone. All this is exceedingly natural. It is not uncommon to meet with madmen of the most wild and turbulent description, mixing up their ravings with the shrewdest remarks upon men and things, and the keenest and coolest invective against those who have incurred their displeasure. The poet, perhaps, has used the utmost license of his art in the present instance; but if few madmen have exhibited so much matter mingled with their impertinency, as Lear, it may be replied in justification, that few men are endowed like Lear with such a union of strong passions and natural shrewdness of understanding.

Here endeth the madness of Lear. By his youngest daughter he is placed in the charge of a physician whose medicines throw him into a deep sleep from which and his madness together, he awakes as from a dream. The manner of his recovery displays the poet's consummate skill that could delineate the most touching and beautiful traits without violating the strictest regard to facts. Lear, at first knows not where he is, nor where he has been; he scarcely recognises his own friends, and almost doubts his own identity.

"Pray do not mock me,
I am a foolish, fond old man,
Fourscore and upwards; and, to deal plainly,
I fear I am not in my perfect mind,
Methinks I should know you, and know this man;
Yet I am doubtful; for I am mainly ignorant
What place this is; and all the skill I have
Remembers not these garments; nor I know not
Where I did lodge last night."

A faint idea of recent events now occurs to him, and he says to Cordelia,

"Your sisters
Have, as I do remember, done me wrong."

A more faithful picture of the mind at the moment when it is emerging from the darkness of disease into the clear atmosphere of health restored, was never executed than this

of Lear's recovery. Generally, recovery from acute mania is gradual, one delusion after another giving way, until after a series of struggles which may occupy weeks or months, between the convictions of reason, and the suggestions of disease, the patient comes out a sound, rational man. In a small proportion of cases, however, this change takes place very rapidly; within the space of a few hours or a day, he recognises his true condition, abandons his delusions, and contemplates all his relations in an entirely different light.

The management of Edgar's simulation strikingly evinces the accuracy and extent of Shakespeare's knowledge of mental pathology. In placing the real and the simulated affection side by side, he has shown a confidence in his own skill which the result has perfectly justified. In no other way could the fidelity of his delineations have been subjected to a severer ordeal. We are left in no doubt as to his views of what is and what is not genuine insanity; and by holding before us an elaborate picture of each, he enables us to compare them together, and to judge of his success for ourselves. In these pictures he has availed himself of no equivocal traits; the touches of his pencil are of that strong and decided character that admits but a single meaning. Not more true to nature is the representation of Lear writhing under the stroke of real insanity, than is that of Edgar playing upon the popular curiosity with such shams and artifices as would most effectually answer the simulator's purpose. The one is an exhibition of character as genuine, and marked by as distinctive traits, as the other; and Shakespeare would have been as unlikely to confound them together, and mistake the one for the other, as to fail to recognise the commonest forms of nature around him.

Edgar's first design is to personate a *Tom o' Bedlam* beggar—one of a class of lunatics who were discharged from Bethlem hospital when restored in some measure, that they might subsist upon the charities of the community. Accordingly, he provides himself with their usual dress and appurtenances, repeats their phrases, and imitates their practices.

for exciting the compassion of the charitable. In his anxiety to produce an impression, he falls into the common mistake of simulators who overact their part, and thus betray their true character to the practised observer. We could not commit a greater error, however, than to regard this fact as a fault of the poet who displays in it a power of philosophical discrimination which, when strongly marked, is indicative of the highest order of genius. The object of the part is to deceive the multitude, not the professional student; and for this purpose nothing could be better calculated than the gibberish which he utters in his double character of a lunatic beggar and a victim of demoniac possession. Had it been Shakespeare's design to represent a case of real demonomania, or of chronic mania, we should unquestionably have had something very different from the part of Edgar. If the former, we should not have found the patient talking so clearly about his own case, while indulging in unlimited incoherence and rambling about everything else; and if the latter, we should not have seen a strain of acute moralising succeeded, more than once, by a trait of mental imbecility.

Poetically considered, the feigned madness of Edgar is well calculated, by force of contrast, to deepen the impression made by the real madness of Lear. The abject condition of the former excites our pity as an object of physical distress which we would endeavour to relieve. In the case of Lear however, all the finer emotions of the soul are aroused by the sight of a noble nature crushed to the earth by sufferings which touch the inmost springs of humanity.

We cannot dismiss this play without a passing notice of the Fool, in whose character Shakespeare has shown that his observation of mental impairment was not confined to one or a few of its forms. He is used like the same character in other plays, his quips and cranks serving as a foil to the humors of his stronger-minded companions. They who find fault with the poet for infusing too much wisdom into the folly of his fools, may well take a lesson from him in cer-

tain branches of psychological study. In the present instance, he knew, what is not generally known even now, as we often have painful reason to believe, that a very obvious degree of intellectual deficiency is frequently accompanied by considerable shrewdness of observation and practical sagacity. They who are much conversant with this form of mental impairment, have no difficulty in believing that the very person who is unable to rise to the simplest abstract truth, may occasionally utter a shrewd remark, and succeed as well as wiser men, in "shooting folly as it flies." It was this class of subjects that furnished the domestic fools and court-jesters of the olden time. With not sufficient understanding or character to awaken the jealousy of their patrons, or exercise any restraint upon their manners, they had the sense to discern the foibles and follies of their superiors, and ready wit enough to extract from them food for amusement and mirth. The biting jest and timely reproof were good-naturedly received, for their acknowledged imbecility rendered them, for the most part, quite irresponsible for their sayings and doings. With such characters royalty could unbend without loss of dignity, and enjoy a jest even at its own expense.

In *Hamlet*, that noble play in which beyond all others perhaps, Shakespeare has displayed the wonderful diversity of his powers, we have another and a very different picture of disordered intellect, but one no less remarkable for its fidelity to nature, nor less calculated to awaken the interest and sympathy of the reader. Before considering the origin and progress of *Hamlet's* insanity, it may be thought incumbent upon us to dispose of a preliminary question now discussed by every commentator on Shakespeare.

It is somewhat curious that, until within a few years, *Hamlet's* derangement was universally regarded as feigned, and the point is far from being settled now. Aside from his own intimation after meeting the ghost, that he might "put an antic disposition on," it is difficult to conceive of any foundation for this opinion. An yet it would seem as if the

strongest and clearest reasons alone could warrant the idea that the most faithful delineation of a disordered mind ever made by man represents a deceptive counterfeit, not a truth, a reality. Without a single adequate reason, this notion has been handed down, like an heir-loom, from one critic to another, unquestioned and apparently unquestionable, in the very face of the fact, that Hamlet's insanity which is supposed to be assumed for the purpose of concealing his plans, immediately excites the apprehensions of the king, and leads to his own banishment from the state. True, it is supposed to answer another purpose—that of enabling him to break off his attachment with Ophelia, which the dread mission he had to perform forbade him any longer to entertain. But the necessity of this step is unsupported by a single proof. No

simulation of it is given in the course of the play, and it has no foundation in the nature of things. Of course no possible difficulty would be allowed to prevail against a theory deliberately founded on such premises as these. A most perverse ingenuity has been exercised in endeavouring to reconcile some passages in Hamlet's conduct with the admitted qualities of his character and the ordinary springs of action among men. It would be hardly worth our while here to expose any particular instances of this kind. Enough of them will appear in the course of this inquiry, to justify our opinion, while the attentive reader will not fail to see that Hamlet's disorder is often manifested under circumstances that forbid the idea of simulation.

Before quitting this part of the subject it may be well to advert for a moment to a very common error in regard to simulation of insanity. If, it is said, the simulated disease is represented so exactly and vividly as to pass for the real, it is proof of the poet's skill, and therefore so far as this is concerned, the question touching the nature of Hamlet's disorder, is quite unimportant. As the object of the simulation is to deceive, it is obvious that the more it is like the truth, the better the object is accomplished, and the more successfully has the poet done his work. The fault in this

reasoning consist in an imperfect understanding of the ordinary phenomena of mental disorder. If the simulator could possibly give a faultless copy of the manners, conduct and conversation of an insane person, it would not effect his purpose—it would not deceive. It would, so far, deceive the experienced observer of the disease, but not those whom he is particularly desirous of deceiving. The real disease would not present insanity enough for them; in other words, its outward manifestations would not sufficiently strike their senses, by which, not by their intellect, they judge of the existence of the disease. The records of jurisprudence show that while the simulator has occasionally eluded the grasp of the law, many a real maniac has been sacrificed to popular ignorance. The reason is that the manifestations of the real disease are not obtruded upon the observer, and might not be discerned till after days and weeks of close observation. The purposes of the simulator require a speedier result. Hence he never neglects an opportunity to display his disease when it will be likely to have the intended effect, and thus seldom fails to overact his part, and betrays his true character, by the very means he uses to conceal it. There are also many traits of the real disease that defy the utmost efforts of mimicry to simulate. The perversion of the moral affections, the sincere and solemn earnestness with which the patient announces and maintains his delusions, that peculiar concatenation of the thoughts, so difficult to describe, but so characteristic of insanity, all these are traits as far beyond the power of the simulator to imitate, as the quick pulse, furred tongue, and dry skin of its more recent and acute forms. Had it been Shakespeare's design to represent Hamlet's insanity to be feigned, we cannot suppose him, after such examples as Edgar and Lear, to be so little a master of his art, as to make a counterfeit capable of deceiving the very elect.

The reality of Hamlet's insanity, has of late years, obtained the support of some distinguished names, but it could not be expected that the deductions of science would universally prevail against critical theories. Some—and they be-

long to the class that have illuminated the pages of Shakespeare with the torch of a profound and philosophical criticism—have come to the conclusion that the truth lies in an eclectic view of the case, less burdened with difficulties. They admit that a cloud unquestionably hangs over Hamlet's understanding, but they are reluctant to attribute so sad and humbling an incident as madness to such a noble and elevated character. His profound speculations on the purposes of life and his solemn questioning of its meaning, the pertinency of his replies, the exquisite wit and wisdom of his discourse, the sagacity and forecast displayed in his plans, the true nobility of his nature,—all forbid the idea of madness. These persons embrace the popular error of regarding madness as but another name for confusion and violence, overlooking the daily fact that it is compatible with some of the ripest and richest manifestations of the intellect. They flout at the idea of real madness, as if it were connected with images of straw and straight-waistcoats, while in the simulation of the disease, they see no breach of pathological, moral, nor dramatic propriety.* In regard to this point it is enough to state it as a scientific fact, that Hamlet's mental condition, furnishes, in abundance, the pathological and psychological symptoms of insanity, in wonderful harmony and consistency.

The insanity of Hamlet, supposing it to be real, furnishes us with a satisfactory clew to some of his conduct, and especially to the leading principle of the play. Although no other of Shakespeare's plays has excited so much spec-

* If the degree of practical knowledge of insanity that has been brought to the discussion of Hamlet's character may be fairly estimated by the following specimen, we need not be surprised at the little advance that has been made to unanimity of opinion. "Ophelia's madness is not the suspension, but the utter destruction of the reasoning powers: it is the total imbecility which, as medical people well know, too frequently follows some terrible shock to the spirits. Constance is frantic; Lear is mad; Ophelia is insane." *Mrs. Jameson's characteristics.* We might relate a story of this lady's studies in insanity, which would account for the luminous distinctions contained in this quotation.

ulation, there still prevails a remarkable discrepancy of opinion on the most interesting questions connected with it. No one denies that the character and conduct of Hamlet are in the strictest accordance with the principles of human nature, but no two are agreed upon what particular principles they are to be explained. In plain terms, Shakespeare's science of human nature is more profound than that of his critics. Had his characters been constructed as the heroes of the novel and drama often are, to illustrate the workings of some particular passion or rule of action, made, so to speak, like those automata that execute a series of motions, by an ingenious combination of springs and levers, it would have been comparatively easy to discover the principle of their construction. It is for the very reason that Hamlet is no machine, but a living, human soul, that, as in the case of most distinguished men, his character is not so easily read.

The principal cause of the failure of critics to discover the central principle of this admirable creation of Shakespeare's genius, is, that they have overlooked one of its most important elements. The pathological element working in the midst of his motives and impulses, and throwing its shadow over his affections, they have failed to discern, while others of very questionable existence, have been found in abundance. Goethe says—"It is clear to me that Shakespeare's intention was to exhibit the effects of a great action, imposed as a duty, upon a mind too feeble for its accomplishment. In this sense I find the character consistent throughout. Here is an oak planted in a china vase, proper only to receive the most delicate flowers: the roots strike out, and the vessel flies to pieces. A pure, noble, highly moral disposition, but without that energy of soul that constitutes the hero, sinks under a load which it can neither support, nor resolve to abandon altogether. All his obligations are sacred to him; but this alone is above his powers." Certainly, Hamlet is not one of that class of persons to whom such a commission as he received, is peculiarly congenial, but on other occasions when the utmost energy of

purpose and of performance is required, we witness nothing of this feebleness of will. His spirit fully awakens to the call, his nerves are braced, and his execution is prompt and decided. He instantly decides on following the ghost, feels "each petty artery in his body hardy as the Nemean lion's nerve," and fiercely throws off his friends who would prevent him. In killing Polonius, when his hand as rapidly executes, as his mind conceives, he shows no lack of energy, no halting between two opinions. True, he evinces great infirmity of purpose in regard to the great mission assigned him, but it is because a will sufficiently strong and determined by nature, has been paralysed by mental disease.

Mr Hudson, the very able lecturer on Shakespeare, attributes Hamlet's irresolution, not to any original defect in his mental constitution, but to the peculiar circumstances in which he is placed. A refined, amiable and conscientious man, with high notions of honor and a strong sense of reverence, is suddenly required to become the minister of vengeance,—to destroy his uncle, the husband of his mother, and his king. Is it strange that he should hesitate, that he should shrink from the terrible duty imposed upon him, and dally with excuses for delay. Had he not been affected thus, he would not have been Hamlet, and would have failed to excite that feeling of personal regard produced by his noble nature, his gentle and gentlemanly demeanour. There is much truth in this view of Hamlet. The circumstances in question, undoubtedly had great influence upon him, but not to an extent, as here supposed, unbecoming his reputation as a scholar, a gentleman, and a prince. In his interview with Ophelia where he studiously lacerates her feelings with harsh and bitter sarcasm, we see none of this extraordinary refinement of feeling; and in consigning his old friends Rosencrantz and Guildenstern to the fate that was intended for himself, we can perceive no signs of a troublesome tenderness of conscience.

On the supposition of his real insanity, we have a satisfactory explanation of the difficulties which have received

such various solutions. The integrity of every train of reasoning is marred by some intrusion of disease, the smooth, deep current of his feelings is turned into eddies and whirlpools under its influence, and his most solemn undertakings conducted to an abortive issue. His clearest perceptions, his holiest purposes, his strongest determinations are followed by the doubts, apprehension, and scruples that torment and distract the disordered mind. While his whole soul is occupied with the idea of revenge, he is ever finding excuses for postponing the moment of execution,—constantly turned from his purpose by the merest whim, and justifying his conduct by reasons too flimsy to satisfy any but a disordered intellect. Such is the nature of insanity,—to talk, but not to act; to resolve, but never to execute; to support the soundest projects for action by the most imperfect performance.*

In Lear we are presented with the origin, progress, and termination of a case of acute mania,—that form of mental disorder in which the mind becomes, at last, completely unsettled, and all its operations precluded by discord and confusion. Hamlet's insanity differs from Lear's, in not having the successive steps of its progress so well-marked and regular; in presenting less incoherence of thought, and less nervous excitement. In his case, acute general mania like

* It is, perhaps, not generally known how common is this effect of insanity, to enfeeble the resolution and break the force of the will, and that to an extent that would be incredible were it not a matter of frequent observation. "I wish," said a patient to me one day, "you would have these letters sent to the post-office directly. They refer to the settlement of my father's estate, and unless they go by this morning's mail, I am a ruined man." The letters were sent accordingly. The moment the messenger returned, he inquired if the letters had been placed in the office. "Yes," was the reply, "just as you wished." "They have?" said the poor patient, with a look of indescribable anxiety, "then I am ruined. Go back immediately and get them out of the office, else I shall be ruined." His request was again complied with, but with the same result. "You may set your heart at rest," said the messenger, "the mail was not made up and I obtained your letters." "You did?" said the wretched man, "then I am ruined; you must carry them right back. Unless they go by this day's mail, I shall lose all claim to my father's estate." The next day, and the next, and I know not how many more, witnessed a repetition of the same scenes.

Lear's would have been incompatible with that degree of forecast and self-control which the character required; and simple monomania, where the sphere of the mental aberration is a very limited one, the individual, for the most part observing the ordinary proprieties and courtesies of life would have been equally out of the question, because it would not have exerted the requisite influence over the action of the play. With great skill therefore,—a skill founded on what would seem to be a professional knowledge of the subject, Shakespeare has selected for his purpose, that form of the disease in which the individual is mad enough to satisfy the most superficial observer, while he still retains sufficient power of reflection and self-control to form and pursue, if not to execute, a well-defined, well-settled purpose of revenge. In order the better to understand the conduct of Hamlet, we should bear in mind that he was a man of warm affections, refined tastes, and a quick sense of honor, and possessing a high order of intellectual endowments. With these simple elements of character the manifestations of disease are made to harmonize and blend so intimately together, that it is not always easy to distinguish between them.

It is obvious that the death of his father and the precipitate marriage of his mother have already depressed his spirits, and thrown an air of sadness and gloom over his conversation and general bearing. The iron had entered his soul, and on his first introduction to us, we perceive some indication of the torture it produces. When his mother reproves him for unduly yielding to his grief, he touchingly replies:—

"'Tis not alone my inky cloak, good mother,
Nor customary suits of solemn black,
Nor windy suspiration of forced breath,
No, nor the fruitful river in the eye,
Nor the dejected havior of the visage,
Together with all forms, modes, shows of grief,
That can denote me truly. These, indeed, seem,
For they are actions that a man might play:
But I have that within which passeth show;
These but the trappings and the suits of woe."

A moment after we find him bewailing in the heaviness of his spirit, the cheerless aspect of all outward things, and harboring thoughts of self-destruction. Subsequently in the famous soliloquy, we find him dwelling earnestly and anxiously on the subject of suicide, and sounding the depths of the untried world, but without the aid of philosophy or religion. Shakespeare has here evinced his usual fidelity to nature, in attributing to Hamlet sentiments that are entertained by almost every person whose insanity is accompanied by melancholy views, although this frequency of the trait is far from being generally known. In this state of mind, full of grief, mistrust, and weariness of life, he has an interview with the ghost of his father whose communications are followed by effects that might have been readily anticipated. In view of the villainy by which he is surrounded, thus solemnly and fearfully made known to him, his mind grows giddy and for a moment he loses all control over his thoughts. This is evident from his replies to his friends, when asked what news the ghost had brought him, and which were aptly designated by them as "wild and whirling words." This fact explains the light and disrespectful manner in which he speaks of and to the ghost, while administering the oath of secrecy to his friends—a manner entirely at variance with the respect and reverence he unquestionably entertains for his father. "Ha, ha, boy! sayest thou so? art thou there true-penny." "*Hic et ubique!* then we'll shift our ground." "Well said, old mole! canst work i' the earth so fast?" This is something more than the natural reaction of the mind after experiencing some powerful and extraordinary emotions. It betrays the excitement of delirium,—the wandering of a mind reeling under the first stroke of disease. Impossible though it is to explain this on any other theory, it has given but little trouble to commentators who have been content to see in it, as Dr. Johnson did, in "the pretended madness" of Hamlet, as he calls it, a "cause of much mirth." Such, for centuries, were the critics of Shakespeare!

In this scene he adjures his friends, if they see him bearing himself however strange or odd, "as he might perchance think meet to put an antic disposition on," never to let drop the slightest suspicion of his sincerity. This remark on which the theory of Hamlet's insanity being feigned, is mainly founded, indicates at most, an indefinite, half-formed resolve to simulate a disease that was already overshadowing his spirit in all its fearful reality.

His visit to Ophelia as described by herself, is generally regarded as the first act of the part he had determined to assume. Perhaps there is no single incident of the scene incompatible with the idea of simulation, but it is to be borne in mind that the indications of derangement are here confined to looks, gestures, and demeanor. Not a word escapes his lips, but a language more expressive than that of the voice betrays the violence of his emotions. From a mere description of looks and behavior, it is impossible to judge whether they are the cunning device of the simulator, or the involuntary manifestations of disease. She alone who witnessed the scene could decide that question, and can we believe that Ophelia could be deceived by any possible play of those features in which she had been wont to read the language of his inmost soul? Although we have admitted that no single incident in this interview is incompatible with simulation, yet when we regard the whole picture which his appearance presented,—his pallid face, his piteous look, his knees knocking each other, his hatless head and down-gyved stockings, his deliberate perusal of Ophelia's face, and the sigh "so piteous and profound as it did seem to shatter all his bulk,"—we feel as little disposed to believe all this to be a well-acted sham, as we should the wail of a new-born infant or the flush that glows on the cheek in the fever of consumption. The skillful physiognomist, the practised observer of men might mistake the meaning of such an exhibition, but not so the vigilant sympathies of woman's love. Considered then as a picture of a remarkable phasis of insanity, we discern in it some of those exquisite touches that always

distinguish the genuine from the false ; and to attribute these to a mere counterfeit of the disease, is to show how little we are able to appreciate the wonderful fidelity of Shakespeare's conceptions, or his sense of poetical propriety that saved him from the solecism of confounding the features of the true and the real with those of the spurious and false. Poetically, dramatically, and pathologically true, is this exhibition of Hamlet in his interview with Ophelia. We see him in a sudden paroxysm of his disorder that renders him heedless of his personal appearance, obeying the instinct of his affections, and making his accustomed way to her whose love had shed a radiance over his opening prospects. Dark and fearful images of disease throng into his mind, degrading to an uncertain and secondary place, that which had been enshrined in its inmost sanctuary. He is dimly conscious of the spell by which he has been transformed, and clearly so of his utter impotency to dissolve it. In this tumult of strange and contending emotions, he has lost the power of speech, for he had already lost the power to think and feel like himself. He can only gaze into her face as if to penetrate into the mystery that surrounds him, and heaves a convulsive sigh that threatens to end his being. Such is madness, and such scenes as this and others that subsequently occurred between Hamlet and Ophelia, have transpired a thousand times in real life, where the insane lover thrusts himself into the presence of his mistress, only to frighten and distress her by the painful exhibition of disordered intellect and clouded affections.

In all Hamlet's interviews with Polonius, the style of his discourse is indicative of the utmost contempt for the old courtier, and he exhibits it in a manner quite characteristic of the insane. To the common observer such hearty and undisguised contempt, such pungent sarcasm, and such relentless sporting with the old man's servility, savor more of malice than of madness, and afford strong ground for the theory that he was acting a part. But nothing is more characteristic of the insane than a fondness of annoying

those whom they dislike, by ridicule, raillery, satire, vulgarity, and every other species of abuse; and in finding the sore spot of their victim, and adding venom to their sting, they display an aptitude in which they are seldom surpassed by the sane. In this spirit Hamlet who looks upon Polonius as an intriguing, meddlesome old man in the interest of the court, calls him a fishmonger, doubts his honesty, rails at old men, makes him eat his own words, and finally thanks him for leaving his presence. Had Hamlet been feigning insanity, it still would have been hardly consistent with his character to have treated in such a style the father of one so dear to him as Ophelia, for whose sake alone he was entitled to receive from Hamlet forbearance, if not respect.

Towards his old friends, Rosencrantz and Guildenstern, his discourse and manner are suitable to his own character and to their ancient friendship. He treats them respectfully, if not cordially; discourses sensibly enough about the players, and other indifferent subjects, occasionally uttering a remark strongly savoring of mental unsoundness. "O God, I could be bounded in a nutshell, and count myself a king of infinite space, were it not that I have bad dreams." It is a well observed fact, though not generally known, that in a large majority of cases, the invasion of insanity is accompanied by more or less sleeplessness, and disagreeable dreams. I have not yet met with the case, however sudden the outbreak of the disease, in which this symptom did not exist for some time before any suspicion of impending derangement was excited in the minds of the friends. Although strongly suspecting, if not knowing, that they are in the interest of the king, sent expressly for the purpose of observing his movements, he makes no attempt to impress them with a conviction of his madness, as might have been expected had he been acting a part. For certainly if he had been anxious to spread the belief that he was really mad, he would not have neglected so favorable an opportunity as this interview with the courtiers. On the contrary, he calmly and freely describes the state of his feelings, as he previously did

to his mother. "I have of late, (but wherefore I know not) lost all my mirth, forgone all custom of exercises, and, indeed, it goes so heavily with my disposition, that this goodly frame the earth, seems to me a sterile promontory; this most excellent canopy, the air, look you, this brave o'er hanging firmament, this majestical roof fretted with golden fire, why, it appears no other thing to me than a foul and pestilent congregation of vapors." A most faithful and vivid picture is this of a mental condition that is the precursor of decided insanity,—the deepening shadow of that steadily advancing eclipse by which the understanding is to be darkened. In Hamlet the disease has not yet proceeded so far as to prevent him, in his calmer moments, from recognising and deploring its existence, though he mistakes its character. Like every other person in his condition, he is very far from considering himself insane, and indeed there is no reason why he should. He entertains no delusions; persons and things appear to him in their customary relations; and for the most part he well sustains his character as a man and a prince. His unwonted excitability of temper, his occasional disregard of some minor propriety of life, the cloud which envelopes all outward things, depriving them of their worth and beauty,—in the eyes of the world, these do not constitute insanity, and are not incompatible with the most perfect integrity of intellect. Why then should he suppose himself insane, or beginning to be so? Such a mistake is very natural to the patient, but when made by others who vaunt their knowledge of mental pathology, it proceeds from a less excusable kind of ignorance.

Hamlet now in the true spirit of insanity, upbraids his own indecision and want of energy, doubts whether the ghost were an honest ghost, and contrives a plan by means of the players, to test the truth of his declarations. So much ingenuity and forecast as this contrivance evinces, are not often witnessed among those who are popularly regarded as insane, but it must be recollected that Hamlet is yet in the initiatory stage of the disease, before the intellect has shared

in that perversion which marks the manifestations of the moral sentiments. How much better this trait of insanity was understood by Shakespeare, than by many of our own contemporaries with all the advantages of our superior lights, the records of our criminal courts present most ample and painful evidence.

We next meet with Hamlet in his remarkable interview with Ophelia,—remarkable, not more for his language and conduct, than for the difficulties which it has presented to commentators to whom it has proved a perfect *pons asinorum*. Some regard his treatment of Ophelia as unnecessarily harsh and unfeeling, even for the purposes of simulation, and in this instance at least, can see no cause of mirth in his pretended madness. If Homer sometimes nods, so may Shakespeare. Others think that Hamlet's love for Ophelia was but lukewarm after all, and therefore he was justified in treating her in such a way as to lacerate her feelings and outrage her dignity. The most natural view of the subject,—that which is most readily and obviously suggested—relieves us of all these difficulties, and reveals to us the same strong and earnest signifi-*cance* which appears in every other scene of this play. If Hamlet is really insane, as he presumptively is, and as we have much reason to believe that he is, then his conduct is what might have been naturally expected. It discloses an interesting feature in mental pathology,—the change which insanity brings over the warmest affections of the heart, whereby the golden chains wrought by love and kindness are utterly dissolved, and the forsaken and desolate spirit, though it continues among men is no longer of them. Such aberrations from the normal course of the affections were closely observed and studied by Shakespeare, who saw in them that kind of poetical interest which master-spirits like his are apt to discern in the highest truths of philosophy. The frequency with which he introduces insanity into his plays, shows that it was with him a favorite subject of contemplation, and from the manner in which he deals with it, it is equally obvious that he

regarded it as not only worth the attention of the philanthropist and physician, but as full of instruction to the philosopher and the poet. He perceived that many of its phenomena were calculated to touch the warmest sympathies of our nature, and therefore peculiarly suitable for producing dramatic effect. If in this feature he differs from every other poet, it is not from that fondness for dwelling on the morbid anatomy of the mind, which is the offspring of a corrupt and jaded taste, but from a hearty appreciation of all the works and ways of nature, and a ready sympathy with every movement of the human soul.

In no instance are these views so strongly confirmed as in this remarkable scene. The gradually increasing excitement, the frequent, sudden starting from the subject, his denial of his former affection, and the general air of extravagance and perversity that pervade the whole scene,—all indicate a most thorough mastery of the phenomena of insanity, and the most consummate skill in combining and displaying them in action. Especially is this obvious in the rapid transition from the calmness and courtesy with which Hamlet first addresses Ophelia, to the storm of contending feelings which immediately after ensues. He has just been speculating on themes of the deepest moment, endeavoring to penetrate through the gloom that veils the future from the present, when she passes before him. The sight of her awakens a healthy and tender emotion.

"Soft you, now !

The fair Ophelia.—Nymph, in thy orisons
Be all my sins remembered."

She immediately takes the opportunity to return him the gifts she had received from him, with an intimation that he had ceased to love her. Quick as thought, the current of his feelings is changed, and the demons of mistrust, jealousy and anger, run riot in his bosom. The courtesy of the gentleman and the tenderness of the lover are forgotten, and words of gall and bitterness are poured out upon the gentle

being whom he loved with more than the love of forty thousand brothers. I need not remind those who are at all conversant with the insane, how very natural this is; and how unnatural it would have been in Hamlet had he been acting a part, is sufficiently obvious from the disposition of critics to regard it as a fault in the author. The fury and extravagance of mania, the moodiness of melancholy he might successfully mimic, but to do violence to his affections—to desecrate and trample upon the idol that had been enshrined in his heart of hearts—this was beyond the power of mimicry.

In Hamlet's remarkable interview with his mother, his discourse is rational and coherent enough, but it is pervaded by that wild energy, that scorching sarcasm, that overwhelming outpouring of bitter truths, which, though not incompatible with perfect soundness of mind, are exceedingly characteristic of madness. Well might she say,

"These words, like daggers enter in mine ears."

That his mind is in a state of fearful commotion, is also shown by the reappearance of the ghost, which, in this instance, is present only to the mental eye. His air and manner as noticed by his mother, are strongly expressive of the inward emotion, and such as the most consummate actor could scarcely imitate.

"Alas how is 't with you?

That you do bend your eyes on vacancy,
And with the incorporal air do hold discourse?
Forth at your eyes your spirits wildly peep,
And as the sleeping soldiers in the alarm,
Your bedded hair, like life in excrements,
Starts up and stands on end."

When she tells him that the image he beholds, is the very coinage of his brain, resulting from ecstasy, like most insane men he repels the idea of being mad, and offers a test of his soundness, which, if not always conclusive, indicates, at

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least, on the poet's part, a close observation of the operations of the insane mind.

"It is not madness

That I have uttered ; bring me to the test,

And I the matter will reword which madness

Would gambol from."

This test was once successfully applied by Sir Henry Hallford to a patient laboring under some degree of mental disorder, who insisted on making his will which had been already prepared according to his instructions, and to the several items of which when read to him, he distinctly assented. In order to determine the real condition of his mind on the subject, Sir Henry proposed to apply Shakespeare's test, but instead of rewording the matter precisely as he had just heard it, he made a very different disposition of most of his property. In most cases of *acute mania* attended with much excitement, as well as in that form of mental impairment called *dementia*, the patient would be unable, no doubt, to repeat what he had just before deliberately uttered, but in such cases as Hamlet's, where some of the mental operations are perfectly well conducted, the power of repeating correctly one's own statements is not necessarily lost, and consequently is no proof of sanity in doubtful cases.

Hamlet's conduct at the grave of Ophelia was madness in its purest state. The unexpected news of her death, the sight of her funeral solemnities, the passionate language of her brother, are too much for his self-control, and he gives vent to his feelings in the most extravagant expressions of grief and defiance. He is truly in a towering passion, but it is the passion of a madman, without end or aim, and justified by no sufficient provocation. The apology which he afterwards offers to Laertes, begging him to attribute the impropriety of his conduct to madness, deserves a moment's attention. It is one of the rarest things in the world for a madman to admit the existence of his own insanity. In the course of my observations, I have met but a single de-

cided case of the kind. It has been already remarked, however, that Hamlet's disease is yet in its initiatory stage where paroxysms of wildness and fury are intercalated with intervals of calmness and self-control when, through the cloud that envelopes his spirit, he is able to discern his true relations to others, and the occasional influence of disease over his thoughts and actions. Bearing this fact in mind, we shall hesitate to attribute the above apology to a misapprehension, on Shakespeare's part, of the true characters of insanity. On the contrary, it evinces a most delicate perception of its various forms, which leads him to introduce a feature that the simulator would have scarcely ventured to assume.

The final event, the crowning catastrophe of the piece, most aptly finishes the story of Hamlet's irresolution, his vacillation, his forereaching plans, his inadequate performance. The nearest object of his heart—the revenge of his father's wrongs—is at last accomplished, but by means of a contrivance he had no part in effecting.*

In this play, for the first and only time, Shakespeare has ventured on representing the two principal characters as insane. His wonderful success in managing such intractable materials, the world has long acknowledged and admir-

* It may be thought, perhaps, that in deciding the question whether Hamlet's madness be real or feigned, some weight should be allowed to the original history in which he is represented as having actually simulated the disease. This fact is certainly entitled to some consideration, but my own reflections upon it have rather confirmed than weakened the view I have taken of the subject. Shakespeare was so much in the habit of varying from the tale or history that formed the groundwork of his plays, that this fact alone would deter us, in a doubtful case, from concluding that any particular trait or event in the former is faithfully represented in the latter. In tracing the history of his plays, however, we find him acting upon a general principle that should not be overlooked in settling a difficulty like the present. This was, that he never hesitated to vary from the original whenever the higher objects of the drama required it. It could have been scarcely otherwise, indeed, if his own work were to be distinguished from its prototype by marks of a nobler lineage. The puerilities of the old story-tellers were to be exchanged for incidents of commanding interest, the common natures that figured in their narratives were to

ed. They are never in the way, and their insanity is never brought forward in order to enliven the interest by a display of that kind of energy and extravagance that flows from morbid mental excitement. On the contrary, it assists in the developement of events, and bears its part in the great movement in which the actors are hurried along as if by an inevitable decree of fate. Herein lies the distinguishing merit of Shakespeare's delineations of insanity. While other poets have made use of it chiefly to diversify the action of the play, and to excite the vulgar curiosity by its strange and striking phenomena, he has made it the occasion of unfolding many a deep truth in mental science, of displaying those motley combinations of thought that are the offspring of disease, and of tracing those mysterious associations by which the ideas of the insane mind are connected. Few men, I apprehend, are so familiar with those diversities of mental character that are in any degree, the result of disease, as not to find the sphere of their ideas on this subject, somewhat enlarged by the careful study of Shakespeare.

Ophelia is one of those exquisite creations of the poet's fancy, whose earthly types occasionally cross our path in the course of our sublunary pilgrimage. Like them she gains all hearts, but too delicate to encounter the world's rude shocks, she is unable to survive the wreck of her af-

be transformed into more ethereal spirits, and their lame and impotent conclusions were to give place to lessons of ever-enduring truths. Thus, in the present case, the wronged prince who is undistinguished by any mark of superiority from the common herd of kings' sons, and who resorts to an artifice in order to revenge his wrongs, is to be transformed into

"The expectancy and rose of the fair state,
The glass of fashion, and the mould of form."

The shining worth and dignity of such a character would have been essentially compromised by an imposture however justified by the end; while the example of a refined and noble spirit struggling under the difficulties of his position, till finally his reason succumbs in the unequal encounter, is a spectacle worthy of men and Gods. Indeed, the principle in question is so common in Shakespeare, and its application in the present case, so obvious, that it appears to me scarcely necessary to strengthen our position by additional arguments.

fections; and, like them, her brief history consists in being seen, and loved, and mourned. The morning of her days which had been illumined by the light of love and parental affection, had been early clouded by the death of her father and the misfortunes of her lover; life had no longer any joys in store, and in mercy, she is spared the sight of farther afflictions, by the loss of reason, and a premature death. Wisely has the poet abbreviated the duration of her madness. The prolonged exhibition of this afflictive disease in one so gentle and lovely, would have distressed the mind of the beholder, in a manner unfavorable to dramatic effect. We see enough to understand that she is no longer conscious of her sufferings; and after listening to the snatches of songs that flit through her memory, with the same kind of melancholy interest with which we hear the sighing of the autumnal breeze through the limbs and leaves of the trees, we are willing that the finisher of all earthly sorrows should come. There is no method in her madness; no quips and cranks of a morbidly active ingenuity, surprise, and gratify the curious beholder, and no bursts of passion such as madness alone can excite, fall on his astonished ear. Like one who walks in his sleep, her mind is still busy, but the sources of its activity are within. Heedless of everything else, her mind wanders among the confused and broken recollections of the past, deserted by the glorious light of the Divinity that stirs within us, but which is soon to be rekindled with unquenchable brightness.

In the character of Macbeth, Shakespeare has exhibited a mental phenomenon of a pathological kind which he seems to have correctly understood, and in that respect, was greatly in advance of the current notions of his own, and perhaps the present times. It has been already observed, that when the brain is morbidly excited, previous impressions, even some that may long since have been forgotten, are often so distinctly and vividly recalled, as to appear to have an objective existence. This activity of the perceptive organs is not confined to madness, but may also occur whenever the nervous system is unusually excited by protracted watchin-

by errors of diet, by long and anxious meditation, by powerful emotions, or by the presence of other diseases. In this condition, the ordinary relations between the mind within and the world without, are quite reversed. The imaginary becomes the real; the inward is no longer reflected from the outward, but the latter is the mere shadow of the former. Thus in Macbeth, the suggestions of his own unprincipled ambition, the predictions of the weird sisters, and the goading of his wife, kept the prize of royalty constantly before his eyes, only to be won, however, by the foulest treachery and violence. This one thought takes possession of his mind, absorbs his whole being, and so often and intently does he revolve the only means for accomplishing his purpose, that finally, the very instrument thereof appears before him in a visible shape. He sees a bloody dagger with its handle towards him, and so clear is the image, that nothing less than the sense of touch convinces him that it is merely a dagger of the mind, "proceeding from a heat-oppressed brain." The deed was done and the prize was gained, but tortured almost to distraction by the most painful apprehensions, he sought in vain for security and repose, in the commission of fresh crimes. In this state of agitation induced by his bloody career, the murder of Banquo was more than sufficient to reproduce that morbid activity of the perceptive organs, which invested the images of the mind with visible forms, and gave them an outward existence. The image of his slaughtered brother-in-arms, so foully taken off, glides into the banqueting-room, and seats itself at the table. But the suggestions of reason are no longer able to correct the error of sense. Not more real to Macbeth are the forms of his invited guests, than is the dreaded image in his own seat; for it shakes at him its gory locks and glares upon him with its vacant eyes. His mind is driven from its propriety, he forgets his situation and relations, and carried away by the force of the hallucination, he reveals to the company the tremendous secret which they should have been the last to learn.

The reader scarcely needs to be told how the true meaning of this phenomenon is perverted and its terrible power worse than lost—even made ridiculous—in its representation on the stage, by the introduction of a real ghost as visible to every body else as to Macbeth. The absurdity of the whole matter is heightened by the guests pretending not to see what is plainly before their eyes, and wondering what should so startle their royal host. This puerile contrivance is but a sorry compliment to the intelligence of the audience who, if they could once forget the prescriptive usages of the stage, would be infinitely more impressed by a proper representation of the scene. The sight of a king springing from the banquet-table, in the midst of his lords and nobles gazing on vacancy, with horror and alarm depicted in his countenance, addressing to the imaginary object before him words of reproach and defiance, is calculated to make a far deeper impression on the beholder, than the trumpery contrivance of an actual ghost. With the ghost in Hamlet, however, the case is very different. In the one it is the poet's object to exhibit the power of conscious guilt upon an over-active brain; while in the other, he merely makes use of a vulgar superstition for bringing out a fact necessary to the action of the play. How clearly Shakespeare appreciated this difference, is also evident from the manner in which the ghost is introduced during the interview between Hamlet and his mother. This is meant to be regarded merely as a *mental* apparition—a previous impression reproduced in consequence of the inordinate nervous excitement under which he is suffering at the moment,—because, though as distinctly visible to Hamlet as the actual ghost in the first act, it is, unlike that, visible to no one else. True he speaks to it, and the apparition answers, but its words are obviously intended to be audible only to him, for his mother hears no voice, and sees no form.

The pathological correctness of Macbeth's character is made still more manifest by attributing to him a hallucination of another sense—that of hearing. In that matchless

interview between him and his wife immediately after Duncan's murder, he declares that, among other circumstances attending that fearful deed, he heard a voice cry,

"Sleep no more
Glamis hath murdered sleep; and therefore Cawdor
Shall sleep no more—Macbeth shall sleep no more!"

The cerebral excitement produced by the circumstances of the murder, has so sharpened the sensibility of the auditory organs, that the slightest sound, or it may be, even the very thoughts of his soul, ring through his ears in words of unmistakeable meaning.

We may admire, while it would not be very easy to explain, the wonderful sagacity of Shakespeare in conceiving that true theory of apparitions, which now, after more than two centuries is just beginning to be adopted by scientific men.

In the character of Lady Macbeth, the poet has exhibited a mental condition of a most curious and interesting kind which though not strictly insanity, is unquestionably of a pathological nature. The successive crimes into which her husband's ambition has plunged him, produce in her a state of mental disquietude that undermines her softer constitution and eventually occasions her death. The circumstances connected with the murder of Duncan are stamped upon her brain, as if with a hot iron, and there they remain in characters of fire, not even to be temporarily effaced by sleep. To such a pitch does the nervous excitement increase, that in sleep she rises from her bed, and acts over her own part in the bloody scene. Again she reproaches her husband with his irresolution, wonders that the old man should have so much blood in him, endeavors in vain to wash the spots from her hands, and is startled by a knocking at the gate. The wound is too deep to be healed; no medicine can be found to cleanse the bosom of such perilous stuff, and nature finally succumbs under the weight of bodily exhaustion and mental anguish. Within the whole round of human wretchedness, there is not a case more deplorable than is his, who, with the moral depravity adequate to the commission of

great crimes, wants the nervous hardihood capable of sustaining the shock they give to the mental constitution. Such a case has Shakespeare presented in Lady Macbeth, and with so much power and truth, that no lapse of time, no change of human condition will ever weaken its effect.

To be convinced of the unapproachable preeminence of Shakespeare in the delineation of insanity, we have only to compare him with the poetical luminaries of his own generation. Fletcher who is generally regarded as inferior to none of them, save the master himself, has represented one of his female characters—the jailor's daughter in the *Two noble Kinsmen*,—as going mad from love. Some scenes are a feeble imitation of Ophelia, and the whole effort probably originated in a feeling of emulation excited by that part. But how inferior to that exquisite creation, as a specimen of mental pathology, or an expression of poetical taste! Both her conduct and conversation are crazy enough no doubt. Not a single word nor act separately considered, is inconsistent with real insanity; but there is a visible straining for effect, a certain extravagance of thought, a perpetual recurrence to the cause of her disorder, an abruptness in changing the train of reflection, far more characteristic of simulated than real insanity. The author has committed the popular error of supposing that the lunatic is ever dwelling on the cause of his calamity, and hence the love-cracked damsel utters the name and expatiates upon the perfections of her lover at every breath. It has already been remarked that in acute mania, if we except the initiatory stage when reason is not quite driven from her throne, the patient seldom even alludes to the events connected with the origin of his disease. Lear, for instance, talks much of the ingratitude of his daughters, but not after he becomes raving mad. The manner in which Fletcher has executed his task, shows how little he was inspired by those lofty conceptions of the true object of dramatic representations of insanity, which impart to Shakespeare's insane characters inexhaustible interest and instruction. To put crazy

speeches into the mouth of a person, and send him capering through the fields, is an easy matter,—any tolerably shrewd servant in a lunatic hospital might do as much. But to observe through a succession of scenes the method that is in madness, to make its various phases consistent one with another and preserve the individuality of the character through them all, and, more than all else, to present a picture calculated not only to excite emotions of sympathy with physical distress, but to strike the imagination and gratify the poetical sentiment,—this is the work of the highest order of genius alone. In the hands of inferior writers, insanity is too much regarded as an absolute condition in which all personal distinctions are annulled and all traces of the individual's former self effaced. But not so with Shakespeare. Lear, while forming the prominent figure in the motley group that wandered in the forest, was no less Lear than when seated on a throne and dispensing favors to his dependents. The tempest of fury exhibited by Hamlet at the grave of Ophelia, is not inconsistent with the character of the speculating, irresolute prince who mournfully soliloquizes on his infirmity of purpose, and quails before the solemn commission he has taken upon himself to perform. Considered in a still higher aspect—as a creation of poetical art—we see in the Jailer's daughter, none of those shadowy reminiscences of youthful joys, none of those delicate allusions to the subject of love, none of those fitting images of purity and peace, none of those bursting throbs of filial affection,—not one, in short, of those exquisite touches that throw a melancholy charm over the madness of Ophelia. She is gross, carnal, of the earth, earthy, and her imagination wanders into forbidden paths. She is but a poor madwoman whom idle boys would gather around in the streets, and humane people would wish to place in a hospital. Whatever truth there may be in the opinion some critics have entertained, that Shakespeare had any part in the writing of this play, it is very certain that this character, at least, received not a single finishing stroke from his pen.

In this review of Shakespeare's delineations of insanity, I trust I have made it appear in some measure how their wonderful fidelity to nature renders them not only valuable as pathological illustrations, but wonderfully effective in producing a dramatic impression. Great as he is in every other attribute of the poetical character, yet in this department of the art, he seems to be without a rival. No other writer unless we except Sir Walter Scott, has made the slightest approach to his success. In several of this writer's works, the workings of a disordered mind are displayed with the hand of a master, and that too with a degree of pathological accuracy which ordinary men would hardly acquire by years of observation within the precincts of a hospital. But the novelist possesses an advantage over the poet in the broader limits within which he may exercise his art, untrammelled by the restrictions imposed upon the other by severer rules of composition and the comparative brevity of his efforts.

I have already intimated that in his knowledge of insanity Shakespeare was greatly in advance of his own and succeeding generations, and that this was owing not to any superior advantages he possessed for the study of the disease, but to an extraordinary power of observation which more than any other mental attribute perhaps, deserves to be considered as the true inspiration of genius. It needs but a glance at the common views of insanity that prevailed in his own, and even later times, not merely among the rude and uneducated, but among men of distinguished names, to show how little they evince of his profound science of mind. By a profession which has always numbered in its ranks a large proportion of the luminaries of the age, the insane generally, with the exception of such as were actually raving or reduced to a state of idiocy, were regarded as having reason enough to enable them to conduct with tolerable propriety, and made responsible for their actions to a degree that would startle the criminalists of our own time, ready as most of them are, to look upon the plea of insanity as the last resort

of ingenious counsel. Sir Matthew Hale declared, many years after *Lear* was written, that insanity affects only the strength and capacity of the mind, and upon this idea he has actually founded a test of responsibility. "Such persons as laboring under melancholy distempers, hath yet ordinarily as great understanding as ordinarily a child of fourteen years, is such a person as may be guilty of felony or treason." These views, it is true, belong to a province of insanity somewhat remote from that which engaged Shakespeare's attention, but there can be no difficulty in inferring from his delineations of the disease, in what light he would have regarded them. Can we suppose, for instance, that if the question of the responsibility of Hamlet for the killing of Polonius had been referred to him, he would have pronounced him guilty of murder in the highest degree, because he possessed more understanding than a child fourteen years old. Had the great jurist, in forming his opinions on this subject meditated upon the pictures of Shakespeare as well as the principles of Lyttleton and Coke, it would have been better for his own reputation, and better—ah, how much better—for the cause of humanity. Would that we were able to say that the Courts of our own times have entirely avoided his error, and studied the influence of insanity upon human conduct more by the light of Shakespeare and of nature, than of metaphysical dogmas and legal maxims.

ARTICLE II.

ILLUSTRATIONS OF INSANITY,

Furnished by the Letters of the Insane.

A medical friend for whose opinion we have the highest regard has thus written us ; " the article in your last number of the Journal of Insanity, on the correspondence of the insane, I regard as a valuable contribution to the science of pathological psychology and hope it will be continued. It is by such means that we shall make advance in this interesting subject—the operation of the disordered mind."

This opinion coinciding with our own, induces us to insert the following letters.

The first was written by a lady who has been deranged sixteen years, and most of that time she has spent in Lunatic Asylums. She had been highly educated, and still exhibits much, and we may add, uncommon ability in music, drawing, painting, and in penmanship. She is ever ardently engaged in efforts to accomplish some particular purpose, though rarely does she adhere to one but for a few days. At the time of writing, it seems capital punishment, was the subject of her thoughts, together with peculiar notions about the virtues of salt. At other times she attributes equal value to spirits of turpentine, vinegar, &c.

State Asylum, Utica.

To his excellency, the Governor of the State of New York ;

HONORED SIR—I have presumed to trouble you once before during my stay in this place, with a long communication, and I now write with some fear that you will lay this letter down, as a weariness, and more insane impertinence than such as deserving of perusal and attention, but I do

urge you to read it through patiently before you pass judgment. Perhaps the Governor is not the right individual for me to address, and that my letter should be directed to the Judge of the Supreme Court. If you are any way struck with my arguments, I wish this letter might be published or sent to the President, perhaps those in authority would come to the conclusion to act upon it decisively. My object and subject, is punishment for crime, especially capital punishment, to abolish suffering unto death for any crime. St. Paul was the most zealous of all persecutors, but he was suddenly convicted by a light that shone round about him. So this letter, may, like the light from Heaven, unexpectedly influence those, that otherwise were set upon a contrary course. Let us look at the teeth of the murderer and his victim, there can be no connection or comparison between the two sets. The government shall be upon his shoulder, and while the murderer is alive he is a stronger bulwark against the like offence than a thousand hanged criminals after death. The punishment is totally beyond the offence, in the hanging we send extravasated blood to the root of every tooth. It is life for life you say, but the death of one is unexpected without preparation, the other is premeditated, anxiety, torture, time wasted and worn out, literally the tree of knowledge in all respects. We do not live by bread alone, and the life unexpectedly taken by violence is a mite in the balance compared to the life of the man sentenced to be hung on the gallows. You must hear me this hanging or punishment by death must be done away. Two for one invariably, always the aggressor for the aggressor. These laws were made by Moses in a new country among uncivilized people, dissatisfied and quarrelsome, settling their disputes by personal conflict, wrestling with each other, and killing each other and only burying them in the sand as the story of the Israelite and Egyptian gives us to understand. We are a christian people, bibles and school-books on every table, our Sabbath day is changed from Saturday to Sunday, why not do away these old laws in a measure, or

alter them to our enlightened age, we are a growing country, over a vast expanse of territory, if this sinking fund of crime and poverty is kept up we shall become worse than Russia. There is now one hundred thousand beggars in Europe, to two hundred thousand that support themselves. We cast our pearls before swine when we hang the man, and I am afraid they will turn again and rend us, by repeating the offence, as the inevitable consequence. I believe you would find that one murder is invariably followed by another, that is punished by death. I read in the news papers that Mr. — is reprieved to the — of —, the man has but fifteen days more to live, and I feel so urged and impelled by my feelings, that I asked the permission of our Principal to write to you, which was given. I would pardon the man if I was Governor, besides it is an odds if he is not crazy. You must not judge of me, and hang the crazy man, because I show so much rationality as to render offence sufficiently heinous for punishment. I am suffering under pitiful misrepresentation and unlawful authority and restraint, rest assured that I never was crazy, and, any one perjures their own conscience that affirms that I am, and yet though I have been an inmate of four asylums, I have never met the magistrate or the christian who expressed any dissatisfaction, although no one but must be sensible that the laws of our country are outraged in my person by my being confined and forced to endure all the restraint and coercion of those called lunatics, will the law allow a citizen to be confined except for crime or lunacy? and by what authority. Governor — I am not crazy I tell you, never was and never shall be unless injured by unlawful means and treatment, and how do you know but there are persons hang as little deserving of the punishment, as I am of being here. Are subjects of grace lunatics? I have been in a progressive state of study and conversion to divine truths for this ten years. I am no criterion to judge the insane by. Build a house for the murderer and give the man salt while he lives, by immediate application, and let this be the pen-

alty during life, you will thus effectually expiate offence let it be of whatsoever kind it will. When Shiloh comes to him shall be the gathering of the people. This I understand to be Shiloh and the gathering of the people is salt. The man's labour is of value and if allowed communication to visitors and physicians, he would throw more light upon the effects of crime upon the mind than all that can be learnt by the inmates of an insane asylum. Confusion and every evil work, are united in the same sentence by the conjunction, and, as you will find them in like manner united in every act of life. The evil that men do live after them, such a building would be more a monument of terror than a thousand gallowses. If I was hung could I come to life again, I would assuredly repeat the offence out of revenge, whereas were I pardoned I could not but be good. The grateful incense of the pardoned man would have more of the dew of blessing in it than the extravasated blood of the suffering criminal. We can hang cats and dogs, but is immortality the end and aim of all being, to be done away with for any offence? our fine ladies have dreadful corns on their feet. Cain was assured that his life should be held sacred. I have for myself a dreadful callus spot on the ball of my foot, that I have been unable to remove for years, and it increases since I have been here to a painful degree. I should not wonder if it was the hang-mans-gallows. Build a house exclusively for those sentenced to death, treat them kindly, and the repentance of the poor sinner will be more acceptable than punishment. When Shiloh comes, give him the gathering of the people, by fresh salt applied by the hand, and it is my belief that it would more effectually restrain crime and its repetition than all the gallows in the world. I wish my letter was in time, and that I could help Mr. —, he should find that I did know what that was, I will have mercy and not sacrifice. Heaven has golden streets, and must not a course that sinks us in irrecoverable poverty, be a wrong one? will not want and poverty invariably lead to crime? Our Bible does not in a single in-

stance tell us to punish crime, but to repent and believe and ye shall be saved, it does not say, hang this man because he killed your brother, but it says, your force is not right, build thou the walls of Jerusalem, make your paths straight in the wilderness, this can only be done by salt, this I learn in many places. Christ says that salt will take away all offence. Job says that Leviathan puts salt upon the mire, and that we cannot come nigh him with his double bridle, this is the same as the gallows, and salt so applied would have all the effect that punishment now does. In another place it says that the Prophet is the snare of the fowler in all his ways. The snare of the fowler is salt and not birdlime, salt will kill birds. It did seem to me before I began this letter as if I could say somewhat that would be listened to, but perhaps I am mistaken, but I do solemnly protest against hanging, it is my own individual conviction that it is irreconcilable to all benevolence, refinement and improvement. If the sinner turneth from his ways he shall live, how can he turn when he is sent out of the world. It is written that your force is not right; I am afraid you make crazy people by coming to the gallows with the man, and cursed is he that perverteth the judgment.

If hanging or punishment by death is the right course why is the crime daily repeated? It ought to prevent the repetition of the crime, or else it does not answer the purpose, our Newspapers become a daily record of these dreadful violations. Now let the man live and grow old and grey, who that ever saw or conversed with him would ever go and do the like. I attended when I was a school-girl, the lectures of a man who was confined ten years for forgery and although he declared his innocence, yet its effect upon me was such that it would be a moral impossibility for me to imitate the hand writing for a fraudulent purpose, a feeling of horror that I cannot describe and known only to myself, for I never heard the subject canvassed by any one, influences me, and this arises only from my personal acquaintance with the man himself. I can describe it, only,

to an internal wall that shrinks with dread and aversion from an embodied crime. Might it not operate in like manner, with others, and in all instances of the kind. To see an old grey headed person guilty of a crime, makes a much more painful impression and deeper, on my mind than one that is young. We can often see ourselves pictured out when we look at the inferior race of beings, as we read exemplified in fables, like the story of the mice in counsel when one killed another, all the rest set upon the survivor and make an end of him, we would look upon it as absurd in the extreme and cruel. How do we know that a superior being does not look upon our ways in this respect towards each other in the same light, that we would look upon them. Suppose the cows were to do so, would it not be dreadful, and would not we take effectual means to prevent the double loss of those innocent and useful creatures, and are we not of more value than many sparrows.

In trouble to be troubled is to have your trouble doubled, is a rhyme I have often heard, do we not double trouble in this way? There is no device or work in the grave, and the balances have no weight after death, it is mere blasphemy to carry the yoke into another world, in the Revelations where it speaks of the third seal, it says, he that carried the balances sat upon a black horse, black is not death. I am sensible that all I can say is weak and feeble in comparison to the awful responsibility of the alternative, but the opinion of one that has studied and practiced what they know as faithfully as I have, does not deserve to be despised. "Thine inward teachings make me know, my danger and my refuge too," reads the hymn. My inward teachings convince me I am right, and that we inevitably draw a curse upon our children and our country by these kind of punishments.

I know I am right, there is an insurmountable barrier, and indescribable conviction on my mind that I cannot account for, that forces me to a stand firm as a rock. Salt applied as I have said will prevent all drunkenness, we could

drink wine like water without being able to get drunk, and our senses could not reel. This application of salt ought to be practiced by every one, but we can make the convict work righteousness in fear of death, when elsewhere it is neglected through carelessness, laziness or poverty, for the want of a sufficient quantity of salt. Salt thus applied will be of no inconvenience to the prisoner, as I can give assurance in my own experience, for I have practiced it for months, almost years, and it will neither injure his health or comfort. It would be less expense to supply salt for this purpose to the prisoner, and have a fund appropriated, than all that is now incurred by execution. It is moral reformation, not bodily torture that a good parent ought to require from a child, and if this can be obtained without punishment, all proper ends are surely gained. You say we would all be in danger of our lives if it was not for the dread of being hung. I do not believe it, why then does it not work. I doubt if there has been one individual less brought to the gallows for this hundred years, according to the population, from the fear of being hung. There is a natural instinct that preserves beings of one kind among each other, and no kind ever destroy each other, except the Bee, they will fight among themselves until a whole hive is destroyed, and they live on honey. All sweet is cruel and spoils the disposition. Did we drop the subject and not in crowds go to the hanging, I believe we would at last never know of an unnatural death except by accident, any more than we do in the brute-kingdom. I know I am right, old ways should be done away, and all become new. Salt will make a new creature, and he that believeth shall not make haste. What is the cause of the utter prostration of the poorer class of people in the old countries? It is impossible for a beggar, ever to be any other wise than a beggar. I saw Mr. — hung from my father's garret window in — when I was six years old.

With the greatest respect, I remain,
Your humble Servant.

The ensuing letter was written by a very worthy and well educated gentleman, a lawyer,—who has been deranged two years. He is generally pleasant and able to converse rationally, but is easily excited and has no power of self-control, not even enough to keep from tearing his own clothes, although he says he “knows it is wrong and wicked, but cannot help it.”

Utica Asylum, Saturday Morning August.

Mr. — My YOUNG FRIEND.—I embrace the earliest opportunity, I have found according to the dictates of my own judgment and the opinion of my friends, that I should communicate to my numerous friends in — County, which I have daily declared in *loud and strong* language to all within the hearing of a *thundering* voice to be the *moral Religious Whig* and *Lyon County of the Empire State of New York*, whether it is *fancy or fact*. The dictates of the *inner man* or in other words the *feelings of the heart* say to me that I am as happy a person this morning as is to be found in the limits of the large *wealthy* and populous state which now encloses in its territory instead of wild beasts and savage Indians who less than one hundred years since wandered over its then rich wild and uncultivated forests is now covered over every part of its extensive territory with *sundry rich and populous cities*; *numerous incorporated active business villages and farms highly cultivated, last not least an intelligent Christian population*, I trust redeemed from what I now presume to say to you a young man just commencing your career on the stage of active life in the strong language of the *learned Dr. Dwight, is a hell upon earth*. I mean a *bar room* in a *whiskey or rum* tavern or *grocery store* where six less or more drunken fools are blowing out of their steam throats the stinking fumes of *whiskey rum, brandy or tobacco*, and *pounding and kicking each other* to determine who has the best of the argument on some moral religious or political question which the drunken disputants are discussing with great zeal and with as much sense to an intelligent by-stander as the crowing of an old

or *young rooster* or the cackling of a hen or squall of a goose. I feel grateful to the good Providence of our Heavenly father and most merciful and gracious protector and redeemer that the Christian, permit me to say the holy enterprise of this age has placed before the young and unexperienced of this age so many checks to that flood of iniquity and *outrageous* and *horrible depravity* which in this happy land called the asylum for the oppressed of all nations to flee to, has nevertheless, since the death of that great and good man, *George Washington* justly called the best friend to his country and who during the sixteen years of his active public life, did not tarnish his moral religious and political life, with scarcely a single wanton abuse of his preeminent influence and the unbounded, unlimited power that attended that influence. Washington had passions and had errors as well as other *men*. No man liveth and sinneth not, is the language of inspiration written in the Proverbs of Solomon, one of the ancient kings among the Jews the son of the shepherd King, David, writer of the Psalms and called the sweet singer of Israel!! Washington's errors whenever any occurred during his public and eminently useful life were overlooked and forgotten, a large—I may say a *vast* majority of the people of this now great and populous republic, had such unbounded confidence in his sterling integrity and religious honesty, that his opinions while he lived when published and known became the established *law of the land* which no opposition could set aside. I cannot say much in this letter about the building in which I am writing, its beautiful and healthful situation in the northern part of the flourishing moral and religious city of Utica, composed principally of yankee or properly descendants of a yankee population. I shall probably be able to enclose you the annual report of the trustees to the Legislature in a few days, most of which report I read yesterday. That report if you get it will inform you and other friends in — County, the particulars of an institution which I am now fully satisfied is highly useful and alleviating to the unfortunate persons

deprived of the discreet exercise of their *mental faculties*. As my sheet is nearly full I must close, I cannot particularize in any formal compliments to friends. You, your father and mother will of course make the first use of this letter, next other friends. Persevere in your business, be honest, prudent, virtuous, keep the best of company, avoid the vicious and you will go through life with credit to yourself and be useful to those around you. My present belief is that I shall write to — shortly.

Yours truly,

The following letter was written by a convalescent patient,—an interesting young lady, who had been deranged about six months; during most of which time she was speechless. In this letter, her condition and feelings are graphically described.

DEAR PARENTS—I take this opportunity of writing to you, after being separated from you a long time, and leaving home in a deranged state of body and mind. Little did you know how much suffering I endured in mind for one whole year before I came here. I felt that my reason was fast leaving me, but I concealed my feelings and thoughts on the subject as long as it was possible.

Since my stay here, I have suffered more than tongue can tell or pen can write. I thought when they were bringing me here, it was taking me to judgment, there to meet my final sentence of “depart from me ye cursed to everlasting flames.” When I ascended to the chapel on the sabbath day, I thought it was the judgment hall of Christ, and that it was a temporary platform built over the infernal abyss, where the evil spirits were congregated together.

For six long months I remained deprived entirely of reason, and nearly deaf and blind at times, and subject to the greatest agony of body and mind, and a burning inflammation on my brain; sleeping on beds of fire at night, and

eating food and taking medicine three times a day, which seemed to add to my torments. But I will not distress you longer by telling you more, as it will only tend to trouble you, and bring back to myself thoughts which are not comfortable. Suffice it to say, that my reason has returned, and with it my health, and I think I am almost sure that I am more free from disease than I have been for several years.

There are three hundred patients in this Asylum, and new ones coming almost daily; there are forty-three on the same floor as myself, and you would be surprised to see how neat and orderly every apartment is. We have a large hall where we remain during the day, and at night each one has a comfortable room and bed. Besides this, there is a dining room attached to the hall, and a verandah where we can enjoy the fresh air. Every floor is provided with bathing tubs, and I find bathing a very healthy exercise, more so than one would suppose that had never indulged in so great a luxury.

I will now give you a brief account of my first returning consciousness. The Matron presented me with a new dress on condition that I would help make it. I regarded this as the price given me to betray Christ, and refused to accept it on any conditions whatever, but she and others insisted upon my taking it. I at length yielded to their importunity and accepted it, but not without great suffering of mind.

After I had taken it, it seemed to be a dreadful burden imposed on me, I would lay it down, and run from it as from a snake, and at other times take it up and run after the attendants, and beg them to release me from it, though I did not speak, my tongue seemed palsied, and I could express my wishes only by signs. I laid down the cloth, and went out with one of the attendants to take a walk, and when I returned to the house, I tore off the breadths one by one. It seemed at first like severing the soul from the body. The struggle was great. But it was the beginning of returning reason. I went to bed that night feeling better, and next morning was a reasonable being. This was but two weeks

ago, and I have been well all the time since, except for a very short time. I suffer no pain worth mentioning, and think I shall soon have good health. I want you to write. &c.

The writer of the letter which follows, is a lady of intelligence and education, of pleasing manners and very industrious habits. On ordinary subjects, she manifests no mental derangement, though she rarely converses long without alluding to the teachings of the *dear Spirit*. She is one of the most amiable and happy persons we have ever seen, calls herself the *daughter of Zion*, and has the most unshaken belief that the Millenium is near at hand, when every one will be happy. She has been deranged six years.

Utica Asylum, Feb. 1847.

DEAR CHILDREN—Agreeably to your request, I write you. It is not because your mother has not desired to communicate with you in writing that I have not written you, neither is it because that love, that I believe will ever be unshaken towards you has been diminished, or that the bosom that has participated with you in happiness or sorrow, has not the same sympathies. It is not that, but knowing, or thinking what I have to communicate, if I should write, (for I could only write truth,) it would be thought derangement, I have deferred writing, as I have. I believe, the time near that the dear Spirit that I have trusted, and do still trust, to be near that you will not only know about, myself, but also about your ownelves, dear, dear, children, I greet you in anticipation respecting the happy prospect before us. We are life in union of the dear Spirit, that suffers and desires to deliver all life from a state of captivity that ensues. People know not as they will hereafter from the understanding they have, of what is in the book, called the Bible. There is a Spirit that denominates itself Spirits, transactions have been as they have, suffering, great suffering has ensued,

which I believe, will be delivered from before long. There are three Spirits doing in way, that I believe a deliverance will be imparted. In the way that the three Spirits took the life that validly belongs to the form, called your mother, as yourselves which was then at the place called Heaven, was to be imparted in form of woman upon the earth. The one called your father, was Spirit of the Spirit itself, imparting itself in way that it did in form of woman, to be with me upon the earth, which has passed through the captivity in the way that it did, as also have myself and yourselves, self existent Spirit was providentially in form, male and female, the two Spirits other than the one in union of myself, has Spirit in union of itself that was providentially in form of female, which I expect will dwell upon the earth when the captivity is delivered from, for in the way the three Spirits look, they are to come and tell the people the truth. That Spirit is now at Heaven, that is with the other two Spirits, unless a little in places other than there is the place it has itself for itself at the present.

You desired to know about my health. I suffer at times, but you need not fear respecting that, I am protected, and know you are. I have suffered without sympathy, other than the Spirit that knew of my suffering many times, because those around me knew not of my suffering, as also I have enjoyed that others did not participate with me, not knowing of my happiness. Be comforted, dear children, do not sorrow for me, I am desiring to be content in whatever situation I am placed. I think sorrow will be ended upon the earth.

Your affectionate mother,

• •

The following letter was written by an aged man, who has been deranged three years. He represents a class found in most Lunatic Asylums, who are often pleasant and sociable, shrewd in their remarks, and sometimes rational, but

who in consequence of disease seem to have lost all power of self control, and upon the slightest provocation, and sometimes without any, become excited, violent, and abusive. They will talk or write themselves into a paroxysm of ungovernable fury in a few minutes—are ever demanding their liberty, and desirous of stating their grievances. Shakespeare has described such a character in King Lear.

{ *Utica Asylum, Insane as they say,*
Feb. 1847.

To Dr. BRIGHAM, Dear Sir—This is from one that is a friend to all. You have treated me nearly two years with the greatest politeness but that is not liberty. You know there is no confining a free thinker, I have been styled that and am perfectly willing that the world of mankind should enjoy their own opinions and I mine. I never tried to injure any one in their reputation, and am very sure that I shall not undertake slander in my old age. You are I presume a man of some talents, but there is one man that you have been near two years trying to find out and are as far in the back ground as ever, and now if you will give that man his liberty he will give sufficient bail never to trouble you again and will never grudge you your splendor. I am a man who lives in the free air of liberty. The reason that I write this to you is that I do not know who are my friends. I have always studied to do well and like the hare in the fable suspected no harm, but I find my mistake and now my liberty depends on you. I make my supplication and hope your princely power will not be offended. If I have found grace in your sight, say so; and if not prepare your guillotine and your victim is ready. As some eminent writer says, what is life without liberty, not worth possessing; now you certainly know how crazy I am, and I will give you my honor that I will not deny anything I have done nor retract anything for all you Doctors, Lawyers, Priests and Ladies pretty; nor for all your sanctity and all your esquires and

all your prayers, and all your great stone building and brick wings and flower pots and carpets and golden gods. I defy them all. The chicken is in the egg before it is hatched and if it is a game cock it will come out a game cock. I am under such excitement, what shall I do, and no God to flee to, but the God of nature, like Napoleon Bonaparte when he entered the city and exclaimed a sea of fire.

Dr. Brigham if you will make a journey to the west where I have lived, you will find men who know something; but your journeys seem to be the other way, to Albany. The courtiers are always hanging about Courts and dangling to get some of the crumbs that fall from their master's table.

I am an illiterate old man and did not fetch a trunk here neither a watch or any fine clothes, but I have been faithful and industrious, and am greatly obliged to you for your indulgence.

* * *

The succeeding and closing letter was written by an estimable and intelligent man who became deranged from ill health and excessive study of abstruse subjects. When he wrote the letter he had been deranged about three weeks. He recovered in three months and has been well since, now more than three years.

Utica, 1843.

I have discovered that the mineral waters at Saratoga, constitute the most powerful generating or nourishing principles in the human family, of any compound either in a solid or liquid form ever instituted by the Creator of this great and glorious globe which we inhabit. And that the natural evolutionary powers of the Congress Spring, (as it is called) in an exhausted receiver or pipe would be twenty five degrees according to what I am impressed with the belief should be the modern thermometrical temperature, and that

when they have thus, arisen to this state of altitude, their virtues would be concentrated so that they would form all that the Creator designed in his wisdom, power, and goodness should be meted to his creature man. I am impressed that the high Rock Spring, was to have risen to that height by which those virtues could have been concentrated in it. But owing to his own supreme direction, or to a supernatural cause, it was permitted to be smothered for the benefit of a future and more enlightened generation. The virtue of these waters are supposed to have been injured somewhat by the influence of local cause. The Congress Spring is on a level with the City Hall in New York, but when elevated into the reservoir to be hereafter described, it can be conducted to the observatory in New York, for the benefit of the nations. I declare as I have been impressed by demonstrations that between two known principles, truth must be established, I declare also that this globe is to assume her proper state of gravitation, according to the design of the Creator, and that New York is to be the highest place on the globe. Having the sun for the centre of attraction, as the only power to affect the earth. Farther, that the enlightened are to partake of in the quintessence state of this water, and that man is to draw his sustenance from this water it being such aliment as he in his wisdom will direct. The enlightened part of men are to be constituted very superior beings.

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ARTICLE III.

STATISTICS OF THE SUICIDES,

Which have occurred in the State of New York, from Dec. 1, 1844, to Dec. 1, 1846. Selected from the Records of the N. Y. State Lunatic Asylum at Utica, By J. EDWARDS LEE, M. D., Medical Assistant at the Asylum.

For two years past, a Register has been kept at the Asylum of all the suicides that have occurred in the State of New York, and come to our knowledge through the newspapers or otherwise. We have had access to several of the papers of New York and Albany, and to those published in various parts of the State, and think the following list is mainly correct.

Total number of Suicides, one hundred and thirty-eight; viz. seventy-four in 1845, and sixty-four in 1846.

SEX.—Men 96; Women 42.

They have occurred in the following counties:

	1845.	1846.
New York,	21	21
Oneida,	7	3
Kings,	4	1
Eric,	4	3
Rensselaer,	4	3
Onondaga,	3	3
Ulster,	3	1
Madison,	2	1
Cortland,	2	2
Clinton,	2	0
St. Lawrence,	2	0
Chenango,	2	1
Delaware,	1	1
Albany,	1	3

when they have thus, arisen to this state of altitude, their virtues would be concentrated so that they would form all that the Creator designed in his wisdom, power, and goodness should be meted to his creature man. I am impressed that the high Rock Spring, was to have risen to that height by which those virtues could have been concentrated in it. But owing to his own supreme direction, or to a supernatural cause, it was permitted to be smothered for the benefit of a future and more enlightened generation. The virtue of these waters are supposed to have been injured somewhat by the influence of local cause. The Congress Spring is on a level with the City Hall in New York, but when elevated into the reservoir to be hereafter described, it can be conducted to the observatory in New York, for the benefit of the nations. I declare as I have been impressed by demonstrations that between two known principles, truth must be established, I declare also that this globe is to assume her proper state of gravitation, according to the design of the Creator, and that New York is to be the highest place on the globe. Having the sun for the centre of attraction, as the only power to affect the earth. Farther, that the enlightened are to partake of in the quintessence state of this water, and that man is to draw his sustenance from this water it being such aliment as he in his wisdom will direct. The enlightened part of men are to be constituted very superior beings.

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Ulster,	3	1
Madison,	2	1
Cortland,	2	2
Clinton,	2	0
St. Lawrence,	2	0
Chenango,	2	1
Delaware,	1	1
Albany,	1	3

<i>Counties.</i>	1845.	1846.
Livingston,	1	1
Otsego,	1	1
Ontario,	1	2
Sullivan,	1	0
Cayuga,	1	3
Oswego,	1	0
Genesee,	1	0
Richmond,	1	2
Tompkins,	1	1
Chautauque,	1	2
Washington,	1	0
Monroe,	1	2
Orange,	1	0
Putnam,	1	0
Jefferson,	1	0
Westchester,	1	3
Queens,	0	1
Dutchess,	0	1
Montgomery,	0	1
Orleans,	0	1
	<hr/> 74	<hr/> 64

Season of the year.

January,	10
February,	11
March,	13
April,	8
May,	15
June,	12
July,	8
August,	17
September,	16
October,	6
November,	10
December,	12
	<hr/> 138

Civil condition far as known.

Married,	51,	viz.	Males,	30,	Females,	21
Single,	35,	viz.	Males,	25,	Females,	10
Widows,	3					
Widowers,	2					

 91
Ages far as ascertained.

From 15 to 20,	.	.	.	.	.	2
" 20 to 25,	.	.	.	.	.	19
" 25 to 30,	.	.	.	.	.	11
" 30 to 35,	.	.	.	.	.	7
" 35 to 40,	.	.	.	.	.	9
" 40 to 45,	.	.	.	.	.	5
" 45 to 50,	.	.	.	.	.	2
" 50 to 55,	.	.	.	.	.	5
" 55 to 60,	.	.	.	.	.	1
" 60 to 65,	.	.	.	.	.	2
" 65 to 70,	.	.	.	.	.	2
" 70 to 75,	.	.	.	.	.	4

 69
Manner of committing the act.

Hanging,	44,	viz.	Males,	34,	Females,	10
Poisoning,	30,	"	"	13,	"	17
Cutting Throat,	25,	"	"	17,	"	8
Fire arms,	17,	"	"	17,	"	0
Drowning,	9,	"	"	6,	"	3
Jumping from height,	5,	"	"	4,	"	1
Burning,	1,	"	"	0,	"	1
Bleeding from arm,	1,	"	"	1,	"	0
Unknown,	6,					

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Assigned cause.

Insanity,	34
Melancholy,	8
Pecuniary embarrassment,	9
Domestic trouble,	7
After committing heinous crimes,	4
Disappointment in love,	4
Delirium Tremens,	4
Intemperance,	2
Dissipation,	1
Fear of poverty,	2
Seduction and desertion,	2
Anger,	1
Ill health,	1
Desertion of husband,	1
Death of daughter,	1
	<hr/>
	81
Unknown,	57

It will be noticed that suicides have been more frequent in the city of New York, in proportion to the population, than in the other parts of the State. The population of the whole State in 1845, was 2,233,272. That of the city of New York, 371,223. Hence in the city, there has been during the two years past, one suicide to 8,838 of the inhabitants, and in the other parts of the State, one suicide to 23,263 of the population.

ARTICLE IV.

THE MEDICAL TREATMENT OF INSANITY.

We are often questioned by letter and otherwise as to the medical treatment of the insane. To answer some of these inquiries, we think it best to very briefly state our views on this subject, and in a very general manner describe the practice adopted at the New York State Lunatic Asylum.

No specific remedy for insanity has as yet been discovered. Different cases require very different treatment, and that which would be serviceable at one period of the complaint, might be injurious at another. According to our experience, recent cases for the most part require a mild antiphlogistic course; but regard should be had to the cause of the insanity. If occasioned by a blow, or other direct physical injury of the head, or by some sudden and violent mental commotion, while in good health, free depletion by bleeding, and active cathartics are useful and often indispensable. But such cases are seldom seen in Lunatic Hospitals. We have very rarely considered it advisable to have recourse to general bleeding at this Institution. Only four of the 622 patients that have been here during the past year have been bled by us. In three of these cases the bleeding did not appear to be serviceable; in one we thought it highly beneficial. Occasionally, when there is much cerebral excitement, we have resorted to topical bleeding, but more frequently, even in such cases, we derive benefit from placing the feet in warm water; the application of cold, to the head; and the free movement of the bowels by laxatives. Pouring cold water in a small stream from a height of four or five feet directly upon the head, is generally one of the most certain means of subduing violent maniacal excitement, we have

ever seen tried. But this should be done in a gentle manner and under the immediate observation of the physician, and should not be continued but for a short time ; we also advise never to resort to it when the patient's bowels are confined or when he has just been eating and his stomach is full. The warm bath is also serviceable in many cases to calm excitement ; but for this purpose it should be long continued at least half an hour and cold water should be gently applied to the head at the same time.

In a few recent cases Croton oil has proved very beneficial, and we have thought particularly so in some cases, that seemed to be cured by the use of it, after other cathartics had been tried. Of all medicines, it is the most easy to administer to a patient that refuses to take any, and we have often used it, and never with any unpleasant result.

Bathing in warm water we think beneficial in most cases. Bathing in cold water or showering, we seldom resort to,—probably we should have recourse to the latter more frequently, if not from the impossibility of preventing patients from supposing it to be intended as a punishment.

Most of the medicines we administer are liquid, or in powder. In addition to the preparations of the articles of the *Materia Medica* according to the United States Pharmacopœia, we have a few of which we make use, that are prepared by ourselves. The following we often administer.

R.	Extract of Conium,	oz. vi.
	Ferri Carb. Precip.	oz. xii.
	Molasses,	
	Wine,	
	Water, (warm)	<i>a a</i> qts. ii.
	Ol. Gaultheria or Ol. Sassafras, dr. ii.	
	dissolved in Alcohol,	oz. viii.
	M.	

Usual dose half an ounce—to an ounce ; if a laxative effect is wanted, we add one or two drachms of Tinct. Aloes and Myrrh, to each dose.

We sometimes vary the foregoing preparation as regards all the articles except the Conium and iron, adding mucilage Gum Arabic, Alcohol, &c.

The following preparation we derive benefit from in many nervous, sleepless, and hysterical cases.

R. Tincture Lupuline,
 " Hyoscyamus. *a a* oz. iv.
 Camphor gum, dr. i.
 Ol. valerian, *m* xxxii.
 M. Dose one to two drachms.

The following preparation, we find useful in some cases of violent mania, and when as is often the case, the urinary secretion is deficient,

R. Tinct. Digitalis,
 " Scillae, *a a* oz. ss
 Vin. Antimon. Tart.
 Spts. Nitre dulc. *a a* oz. i.
 M. Dose 30 to 60 drops.

Blisters, issues, and particularly setons in the neck, we have often tried, but rarely witnessed any benefit from them, unless they sometimes serve to direct the attention of the patient from his imaginary sufferings and delusions, and thus indirectly do some good.

Emetics and Cathartics we do not often prescribe now, as we have seldom known them serviceable, we are however careful to avoid a constipated state of the bowels by the use of mild laxatives or special diet.

Opium has always been used at this Institution in the treatment of insanity, and often with great success. In some cases it appears to be useless, and in a few injurious, particularly in those in which the skin is hot and dry, and the pulse full and hard. But such cases are rare. I do not however think it a remedy that of itself very often cures this disease, but it is a valuable adjuvant to others, and secures a beneficial degree of calmness, that can not be ob-

tained without it. In some cases however it seems of itself to affect a cure. Of this we can have no doubt after having seen many patients apparently recover while taking it freely, and immediately relapse on its being withheld, and again recover under its use and finally, after continuing it for a considerable time and gradually diminishing the dose, recover and remain well for years without it.

We rarely give very large doses, seldom more than one grain of the Sulphate of Morphine or one drachm of Laudanum at a time, usually less. We generally prefer a solution of the Sulphate of Morphine, two grains to an ounce of water, to any other preparation of opium that we have used. We presume the acetate of morphine, is equally good. In some cases Dover's Powder has a better effect than morphine and sometimes laudanum better than either.

I am pleased to find the experience of others in the use of opium in insanity has led them to adopt similar views.—Prichard in the first edition of his work on Insanity speaks disparagingly of its use, but in a later work he says, "There are few disorders in which so much benefit is derived from this remedy, as in cases of insanity."

Many cases, especially those of some months continuance, require invigorating diet and tonic remedies. The insanity, or rather the causes that produced the insanity, such as grief, anxiety of mind, intemperance, &c., have already debilitated the system, and much caution is necessary not to increase this debility. Hence, although a patient may exhibit great maniacal excitement, and appear to have prodigious strength, there is usually danger in depleting.

Many of the patients sent to this Institution, have been injured by too much bleeding and depletion before they were committed to our care. Some we think have been rendered incurable by this treatment, and we cannot forbear remarking, that in our opinion, the work of Dr. Rush on the "Diseases of the Mind," in which directions are given to bleed copiously in maniacal excitement, has done much harm and we fear it is still exercising a bad influence, and we

hope no future edition will be issued without notes appended to correct the errors into which the distinguished author has fallen for want of the numerous facts which have been furnished since his time, and which enable us to see the errors of our predecessors.

The various preparations of Bark, Quinine, and other tonic remedies are here used, but no one preparation is so generally prescribed as the combination of Conium and Iron above mentioned, and from none have we seemed to derive more benefit. Ale we often administer with advantage.

In many cases of debility and loss of appetite we have found the following preparation quite serviceable.

- R. Tinct. Cinchona Comp. oz. i.
 " Gentian, oz. iiii.
 " Capsici, dr. ii.
 Quinine Sulph. dr. ss.
 Acid Sulph. m. xv.
M. Dose one drachm in water, or better in
 ginger tea.

Insanity is often complicated with other diseases and these need attention. Nocturnal emissions not unfrequently occur to the injury of the patient. In such cases we have derived more benefit from *Tincture of Muriate of Iron* in large doses than from any other remedy, and we have tried very many. The insanity of some females seems to be caused and perpetuated by *Passive Menorrhagia*. It is apt to occur about the time the uterus is losing its functions, and is difficult of cure. We have sometimes derived much benefit from the use of *Tincture of Muriate of Iron*, but more frequently from the Tincture of Cinnamon, and Tincture of Aloes combined, from twenty to thirty drops of each.

It should ever be borne in mind that disease in the insane is very apt to be masked,—that serious disease of the lungs or of some of the abdominal viscera may exist, but without

being manifested by the usual symptoms, and may therefore be overlooked without careful examination. In other respects not particularized in these remarks, we are not aware that the diseases of the insane require different treatment from those of the sane.

ARTICLE V.

REMARKS ON INSANITY.

The following remarks by Dr. Browne, author of a work entitled,—“What Asylums were, are, and ought to be,”—Resident Physician of the Chrichton Royal Institution for Lunatics, Dumfries, are selected from the sixth Annual Report of that establishment.

The Chrichton Institution for the Insane, is properly regarded as one of the best in Europe. The Building itself is an elegant structure, well arranged and admirably managed. Dr. Browne has recently been invited to take charge of the Morningside Asylum, near Edinburg, but we have not learned whether he has accepted.

Disease of the Will.

In twenty cases at this Institution, is there disease of volition. The senses convey impressions faithfully; the judgment compares, contrasts, concludes; the feelings suggest certain acts; but there is a want of harmony, of consentaneous action in the mind; and the individual thinks or acts in opposition to what he knows he ought to do, or refrains from thinking or acting what he is impelled to do. This conflict or contrariety of purposes is exhibited in three distinct varieties:—1. In five cases the will appears lethargic. When roused by the appropriate stimulus, when pro-

voked by anger, tempted by pleasure, or urged by discipline, the mental powers act in union; the object desired, the course required, resentment, gratification, or performance of duty is determined upon, pursued, and accomplished by the will and the spontaneous effort of the individual; but if abandoned to his own resources, if the will be left unstimulated, unsupported, wants are unexpressed, matters of interest or pressing importance are unattended to, and acts are unperformed, not because the powers are incompetent to do so, but because energy is wanting to resolve, or sustained activity to obey the resolution. 2. In eleven cases the will is enfeebled or impaired, the conduct being in direct opposition to the deliberate convictions of the patient, the judgment or conscientiousness issuing one mandate, the propensities another, the intellect condemning or deploring a particular course, or the predominance of a particular impulse which it cannot, however, alter or arrest. The patient is often perfectly conscious of the morbid nature of this conflict, or his own instability or infirmity of purpose, anticipates the result, and seeks assistance from healthier minds and artificial expedients. An individual has recently returned to this Establishment voluntarily and cheerfully, in search of that protection from himself, of that physical aid to his will which rigid discipline affords, but which neither virtuous resolves, selfishness, nor the usages of respectable society afford. Three of the patients thus affected were led by the inability to comply with their own perception of right, to perpetrate deeds which they detest and deplore, and to place their character and means in jeopardy; three laboured under misery which was destitute of cause, which they fully knew depended solely upon disorder of their nervous constitution, and which they repeatedly determined should be disregarded or eradicated, a task which their will was insufficient to achieve. In one, a woman of elegant manners, the disposition to speak or act in a style inconsistent with her present acknowledged convictions and opinions, assumes the form of a practical joke; she personates the bearing and

language of a fox-hunter sixty years since, and appropriates, constructs, and wears whatever part of male apparel her fancy may dictate or she may be able to obtain, and this is the consequence of inability to refrain from a course which she knows is ridiculous, and may be construed as insanity, and of which she is ashamed. In another the will induced deportment, which is in conformity with the real situation of the individual, but failed in introducing the same natural relation between his feelings and his station. He knew that he was poor and humble; he felt that he was affluent and ambitious. This case derived additional interest from the same impotency of the will, rendering it impossible for him to correct the erroneous impressions of the senses. At the commencement of the disease he saw single objects (although not all single objects,) double, and saw objects that did not exist. This may have proceeded from want of parallelism in the axes of vision, as he knew that he did not see two objects; but his efforts to receive true impressions, or to correct such as were known to be erroneous, proved altogether abortive.

A third mode in which the will is influenced by disease is where there is a divided volition; where the individual is urged by two impulses of equal strength; where he is tossed between opposing motives; where, in judging, he is unable to adopt an opinion; where he is incapable of choosing and following a line of conduct; where the claims of different duties, or the attractions of irreconcilable pleasures—and the evidence in favor of right or wrong seem equally balanced. Such men are often panic stricken, not because they despair, but because they doubt. The difficulty descends to the most trivial transactions; there will exist the same hesitation, and perplexity, and dilemma in selecting the color of a coat, in determining the direction of a walk, and in deciding the grand questions in moral science or personal conduct; wherever there is a choice there will be presented irresolution and inanity. In one of the patients under review there appears to be two trains of thought going on

at the same time; two tones of voice in which these distinct wills are enunciated. The blasphemies, imprecations, and absurdities which express one state of mind, are mingled with entreaties and adjurations that these must not be received as faithful representations of her views and opinions. This person, while frightfully agitated, and declaring that she is suffering torment, listens with a healthy perception, notices the slightest incident, and appreciates its nature and influence, and argues amid her distress in a vague but calm and composed manner. She seems as if actuated by two wills. A second cannot get up or sit down, or exert a muscle, unless through the medium and by the intervention of the will of another person. A third, who is divided between the inclination to break glass and to remain quiescent—sometimes biassed to the one alternative, sometimes to the other—cannot determine which is the way to his bedroom, nor to which door he ought to proceed. Two individuals, long vacillated between the extremes of extravagant hope and profound dejection, these feelings being, so far as is possible, co-existent, until returning bodily vigor determined a middle condition.

Disease of Personal Identity.

Two individuals labour under disease of the feeling of personal identity. They are themselves and others at the same or different times. They believe that a change has been produced in their nature, person, and position; they cannot be convinced by attending to external objects, or convince themselves by an appeal to consciousness, that they continue to be the same individual in powers, motives, and responsibility. In one the loss of the sense of continuous existence is apparently complete and permanent. She never resumes her original self, nor thinks nor acts in accordance with her former character and relations. She avers that S. C., herself, died some time since; that she was murdered by her; that the temptation to assassination were gold and re-

religious animosity; that she extracted her victim's tongue and now uses it; but that she is R. P., of a different land, language, body, and spirit. The self-murderess is perfectly sincere in her delusion, consistent and unvarying in her narrative. As she is totally uneducated, she cannot be acquainted with the metaphysical phenomena which her case illustrates, and as she was a vagrant by profession, and passionately attached to her mode of life and deprived of freedom because she adheres pertinaciously to this conviction, no suspicion can attach to the genuineness of her confession. The other patient is a man of excellent talents, and of a philosophical mode of thinking; he has heard of the occurrence of double consciousness, but the absurdity of the duality which he imagines to exist in his own person, and his suspicion that his head is growing less, that he is persecuted by myriads of spirits that people space, and tempted by their chief, corroborate his asseveration of entire and unqualified belief. It is worthy of remark that not only is his own egoism shaken but that he ascribes a duplicity of nature to other persons. An old lady, an inmate, is herself and a witch he encountered many years since; and, without assenting to the doctrine of metempsychosis, he conceives that some of his familiar agencies are at the same moment men and dogs. He is A. B., and the Emperor of Morocco; he is reposing in his bed, and tottering over the crater of Vesuvius; he is conscious that he is a subject of Queen Victoria, and equally so that he lived a thousand years ago, and met the individual with whom he may be conversing amid the pyramids when fresh from the hands of the architect. This patient is able to regard and treat these distempered fancies as false and futile, even to reduce them to their ultimate elements; but he cannot disabuse himself of the impression, or invalidate the credence which he has extended towards it. These clear conceptions of the existence of insanity in the mind is observed in other cases where the mental disturbance is greater and more general than in the example now related.

One violent maniac proclaimed the advent of his paroxysm; an aimable retiring lady, who, among many other extraordinary notions, entertains the delusion that the iron exhibited to her as medicine has gravitated to her feet, and produced lameness, will not return home, on the ground that her mind is still unhinged and diseased, and that she is not a suitable companion for her mother. Another curious illustration of this impression is offered in a person where the chief indication and proof of the existence of mental aberration is the scepticism of the individual as to his own sanity and competency to undertake the risks and responsibilities of active life. He dreads the test and trial to which liberation must expose him; and the apprehension inspired by his own false estimate of his own powers is held pertinaciously, and adduced as a symptom of disease. The difficulty of coping and contending with such subtle and sagacious minds which have often succumbed to their own intense activity, or to the violation of those dietetic rules which habits of study so often entail, is extreme, for there is at once a pride in defending the position assumed, and all the remaining strength, and acuteness, and accomplishments of the intellect are exerted to gain the momentary triumph of exposing its own error and weakness, and actually become obstacles to whatever effect the reasoning or persuasions of others might produce.

ARTICLE VI.

MODERN ASYLUMS,

And their adaptation to the treatment of the Insane. By
H. A. BUTTOLPH, M. D., *First Assistant Physician at
the State Lunatic Asylum, Utica, N. Y.*

Much attention has of late been paid to the situation, architectural arrangement and organization of institutions of this kind, and as there is an increasing desire for correct information in the public mind, on these topics, and also their adaptation to the treatment of the insane, some remarks on each, may be interesting and useful to the general reader, and particularly, those interested in behalf of friends.

Situation.—The site selected for an asylum should be easily accessible to persons from all parts of the district it is designed to accommodate. This is of importance not only for the convenience of those who accompany their friends to and from the institution, and from economical considerations, but more especially, for the comfort and welfare of the insane themselves, who are often in circumstances to be materially injured by a long and fatiguing journey. The building itself should be placed on a gentle eminence, surrounded by land of a dry fertile soil, and at a convenient distance from some market town, from whence the supplies for the establishment can be obtained, yet not so near as to subject the patients when abroad to the annoying gaze of the idle and curious. The surrounding scenery should be agreeably diversified with hill, valley and lawn, and contain many points of interest so near as to be seen distinctly, which is a characteristic more important in engaging the attention of the beholder than even a more splendid landscape, with objects too remote for perfect vision. Another point and one of fundamental importance to be considered in selecting the

site for an asylum, is the supply of water, which should be unfailing, and so abundant in quantity, that economy in its use might never be considered a virtue. If the fountain from whence it proceeds is so elevated as to supply all parts of the house by its own gravity, it is well, but if otherwise, resort to forcing machinery is necessary.

Next in importance, is the perfect drainage from the building of all offensive materials, which can be done in the best manner, only, when there is a proper descent in the ground, together with the free use of water. Another advantage connected with an elevated site, is that currents of air in such situations are much stronger, and contribute greatly to the salubrity of the atmosphere within the house, by assisting its natural ventilation.

Construction.—The material of which an asylum is constructed, should be of the most durable character, and on this account, as well as for other reasons, stone is preferable. If the expense of this material forbids its use, brick may be substituted, and when carefully prepared and laid, they make a very permanent structure. With regard to the other materials, the most enlightened economy dictates the use of the best, or those of good quality, and that the work be done in the most careful manner. If this is not the case, expensive repairs are constantly required afterwards, and the building soon falls into a dilapidated state.

Form.—On this subject great diversity of opinion continues to exist among practical men, both in Europe and our own country. Each of the various forms now more generally used, as the H form, the Radiated, the Quadrangular and the Lineal, have their advocates, and doubtless each has peculiar excellencies, yet associated with peculiar defects. In selecting an arrangement of building, reference should be had to the peculiarities of the climate and site, also the social habits of the people where it is situated; but aside from circumstances of this kind, there is no reason why any particular form should be considered as essential. The objects to be accomplished by architectural arrangement, are, the entire

separation of the sexes, their classification, so that persons with one form, and in one stage of disease, may not interfere with the comfort or recovery of others ; and lastly, the easy and thorough inspection of the whole house by the medical and other officers. In addition to these, the convenient arrangement of the various out-buildings, shops, pleasure grounds, &c., are topics of much interest as connected with the employment and amusement of the patients.

The Lineal form is usually adopted in this country, the sexes being separated by the central building, in which generally reside the officers, the necessary domestics, and in which are the offices for the physician and steward, and reception rooms for patients and their friends. The patients with their attendants, occupy the wings on either side, which are sometimes joined by others running backward, or overlapping half their width, and extending in the same direction.

The arrangements in each department, or for each of the more quiet classes, consist of dining and day rooms, single and associated bed rooms, a bath room, clothes room, a water closet, and in many instances, verandas or balconies, where patients may exercise in the open air, without exposure.

The proper warming and ventilation of the buildings are also important subjects, the former being usually accomplished by some form of hot air furnace, or steam apparatus ; the latter, by means of flues passing from the halls and rooms to the attic story, and opening either upon the roof, or into a chimney in which there is a fire, and which acts as an exhaustive force upon the foul air chamber or passage leading to it.

Organization.—The organization of public or State institutions in this country, consists in the appointment of a board of Managers or Trustees by the State authorities, whose duty it is to appoint the resident officers of the asylum, and prescribe their duties by a code of by-laws—to establish the terms of admission and discharge of patients, and maintain a general supervision over the whole establishment, by

frequent visits of inspection to all parts of the house and grounds.

The chief resident officer is the Superintendent, who should always be a well-educated physician with a practical knowledge of this department of the profession, acquired by previous observation and experience in the management of the insane. In addition to his medical qualifications, he should possess the requisite knowledge of business to enable him to conduct the financial and other affairs of an institution with economy and correctness, and in this way secure to the insane, the greatest amount of good, with the least possible expense to themselves, and the State. In regard to the intellectual, moral and social qualities required by the chief director of an asylum, the description given by Dr. Browne formerly of the Montrose, but now of the Crichton Asylum, Dumfries, Scotland, in his work on "Insanity and asylums for the insane," is so appropriate and comprehensive, that I take pleasure in giving place to it here. "The intellectual qualifications for such a trust are high and varied, but cannot easily be specified. They must comprehend a familiarity with the true and practical philosophy of the human mind, in order that its diseases may be understood, and controlled; as general an acquaintance as is practicable with the usages and workings of society, with the habits and pursuits with the opinions and prejudices of different classes, with literature and science so far as they contribute to the instruction, happiness or amusement of those classes, with everything in short, which is or can be rendered influential in what may be called adult education, in the management or modification of character, in order that as great a number of moral means of cure, of restraining, persuading, engaging, teaching the dark and disordered mind may be created as possible.

"There must exist a benevolent kindness which shall be so deep and expansive as to feel sympathy for the lunatic, not merely because he is an alien to his kind, because he is visited by the heaviest and hardest affliction which humanity

can bear and live; but will feel an interest in those unreal and artificial and self-created miseries with which the distracted spirit is oppressed, and which will be as solicitous to alleviate suffering, when it is absurd and the result of violence and perversity of temper, as when it flows from misfortune.

"There must be a benevolence, which will, at an immeasurable distance, imitate the mercy of Him, who, in curing the broken and bewildered spirit of demonomania, 'took him by the hand and lifted him up.'

"But this gentleness must be controlled; it must be graduated. The purely benevolent physician can never be a good practitioner. There must be mingled with such a sentiment, that highly refined sense of duty, that keen perception of right which guides even kindness and affection in their ministrations, and which holds the balance as scrupulously in deciding on the moral rights of lunatics as on the civil rights of our fellow citizens. In this light, a disingenuous and unconscientious, in other terms, a bad man, can not be a good physician."

The second or Assistant Physician, should also be a well educated man, and combine such intellectual, moral and professional qualifications, as will enable and dispose him fully to enter into and carry out the views of his superior, and also to conduct the affairs of the institution during his absence.

The office of Steward to an asylum should be held by an active, intelligent and conscientious man, who will keep in view the best interests of the institution, by observing the same principles of prudence and economy in expenditure, as are required for the successful prosecution of private affairs.

The character and duties of the Matron can not be better described than was done by Dr. James Macdonald of New York, formerly principal of the Bloomingdale Asylum, in reply to a communication from the Trustees of the New York State Lunatic Asylum at Utica, requesting him to

draw up a plan for the organization of that institution. He says: "The duties of Matron, if well performed, are second in importance only to those of the Director. To appreciate her services, let us imagine a private family, consisting chiefly of young and helpless children, without the care and kindness, and sympathies of woman. In the Matron of a Lunatic Asylum, should be found the highest qualities of the heart, directed by an intelligent and cultivated mind, and animated by that devotion and singleness of purpose, which christianity alone can inspire. Her presence and spirit should be felt in every part of the establishment, more particularly in that division of it appropriated to her own sex, where the ceaseless activity of a superior understanding and a benevolent heart will find ample scope. She will aid in carrying into effect the treatment ordered by the physician, direct the varied employments of the females, and administer to the unfortunate and afflicted in a thousand little things which no one else can suggest. But her duties should not be entirely limited to her sex; her spirit should in some degree pervade every portion of the institution.

"Men may construct proper buildings for the insane, investigate their diseases philosophically, and apply to them the rules of art and the lessons of experience; but it is the more peculiar province and power of woman to enter into the feelings of the unfortunate, and to console the afflicted; and her sympathy and kindness are more frequently efficacious in 'ministering to a mind diseased' than the science of the physician, or the drugs of the *Materia Medica*."

The duties of a Chaplain to an Asylum in this country, consist in conducting the religious exercises on the Sabbath, in the presence of the officers, attendants, and a select number of patients; in some institutions morning or evening prayers, and in occasional visits to the house and such individual patients as may desire to consult him, and in the opinion of the medical officer may be benefitted by such interview. To a benevolent and conscientious mind, properly instructed in regard to the operations of the mental

and moral feelings as manifested in the healthy and diseased states, this is a peculiarly interesting field for observation and christian effort.

Aside from the advantages arising from religious services, as such, the variety of thought and occupation which they induce, tend much to relieve the unavoidable tedium connected with a residence in these institutions, and thus, by co-operating in effect, with the various other means in use, as medical treatment, employment, amusements, &c., they contribute valuable aid in soothing the excitability of some, and in hastening the recovery of others.

The organization of different Asylums in respect to the various subordinate trusts, vary somewhat, according to the class and number of inmates, and the social habits of the people among whom it is situated. The direct care of the insane should only be intrusted to kind and intelligent persons, who, in addition to the motives for faithful service which arise from pecuniary reward, will feel their obligation to do right and to do well, in view of the peculiar infirmities of their unfortunate charge. When this class of persons are obtained by an institution, they should be liberally remunerated, and the patient and conscientious exercise of those higher qualities of mind and heart required in their peculiar vocation, should be considered as enhancing the value of the service rendered.

The preceding observations on the arrangements and organization of Asylums, apply more especially to those in our own country, which are perhaps as well adapted to the character and social habits of our people, as are those of foreign countries to their citizens. During a recent visit to Europe, the writer examined about thirty of the principal Asylums for the Insane in Great Britain, France and Germany, and was everywhere gratified to observe the great attention paid to the proper situation and general arrangement of the more modern institutions, as well as the universal interest manifested in the comfort and welfare of the inmates. The site of those in the country, is usually excel-

lent, surrounded as they are by natural scenery of great beauty and attraction, and their immediate grounds laid out in the most tasteful and elegant manner.

The peculiarities of exterior form, internal arrangement and organization of European Asylums, together with their modes of warming and ventilation, furniture, etc., has been so recently and ably described by Drs. Bell and Ray, in the second volume of this work, that farther remark on these topics would be superfluous.

In visiting the institutions for the insane poor abroad, an American is in doubt whether most to admire the provision made for their welfare, or the cheerful contentment and quiet comfort of the insane themselves. The distress associated with the extreme want of a portion of the sane poor in European countries, is such, while the provision for the insane of the same class is so abundant, that insanity in these circumstances, is robbed of half its terrors, if even its victims are not to be envied by their sane, but more suffering friends; indeed, so much has been accomplished in their behalf, that this, severest of all earthly calamities, appears a "blessing in disguise."

TREATMENT.

The history of the insane as connected with their treatment at different periods and in various places, presents a mingled picture, of painful and pleasing interest.

At one period, they were treated as outcasts from society, as alike unworthy of the care of friends, and the sympathy of their kind. By some, they were supposed to be possessed of evil spirits, and exorcism resorted to for their relief; by others, they were deemed sorcerers, and burned at the stake, without even a form of justice in their behalf. At a later day, some rude attempts at treatment were made, but these consisted chiefly in the prescription of injurious or useless drugs, which were given with no definite object, and without reference to peculiarities in the physical or mental

symptoms. At a still later period, asylums, or rather prison houses were provided for their safe custody, and in which they were often immured for life, subject to the mockery, abuse and stripes of inhuman keepers: "without any attempt at rational treatment, without employment," and with only gloomy walls, and galling chains for companions. In this state of degradation and wretchedness, they were abandoned and forgotten by friends, who desired the knowledge of their connection with them, buried in oblivion.

But it is not the purpose of the present article to give a detailed history of the improvements made at different periods in the treatment of the insane, but rather to exhibit the advantages possessed by modern asylums, for their management and cure.

Each case presents an assemblage of phenomena for consideration, and he is the best practitioner, who fully considers their bearing, and adapts remedial and other agents accordingly. The first question to determine when insanity is found to exist, is the best mode of treatment, whether seclusion in an asylum or elsewhere is necessary. In many cases the proper settlement of this question is equally difficult and important. It is not justifiable to deprive a man of his liberty or civil rights except for his own advantage, or the welfare and safety of others. Hence, it becomes important to ascertain the extent of the mental unsoundness, and whether he is thereby incapacitated to conduct his own affairs, or to mingle in the society of others. If his ability is not impaired in these respects, it is proper that he should be allowed to enjoy his civil rights, notwithstanding in some particulars, his reasoning powers may be impaired. But aside from the question of civil right, it is desirable to determine what cases exist, whose seclusion in an asylum either for their protection or cure, is unnecessary or improper.

Says Dr. Combe, "Every case ought to be considered in itself, and a treatment in harmony with its own indications resorted to. The patient ought never to be sent to an asylum when the means of treatment are equally accessible,

and the probabilities of relief equally great at home ; but if the nature of the derangement be such as to require that constant watchfulness and decided control, which can only be obtained in an establishment devoted to this purpose, there can be no hesitation in deciding upon his removal. In such circumstances the comfort as well as the safety of the lunatic demand seclusion ; and his feelings are less outraged at restraints put upon him by strangers, over whom he never exercised any authority either of affection or of duty, than by his own family and friends, on whose consideration he is conscious of possessing stronger claims, or whose sympathies he may hope to rouse by continued and persevering appeals to their kindness and former friendship."

When the mental derangement depends upon bodily disease of a temporary character, the patient should not be removed from home until a fair trial has been made for its cure, or should it be very severe and more continued, he should not make the journey to an asylum under circumstances likely to increase it. Persons of advanced age who are insane from the irregular decay of the faculties, or who are partially paralytic, but who have no dislike to their friends, and are quiet and manageable may be as well treated at home as at an asylum. Again, very delicate females, who are only partially insane, but who cherish a strong attachment to home and friends, are sometimes unfavorably affected by the separation from them, and by association only with strangers. There may be yet other cases of this class, but there are more in which seclusion is of doubtful expedience, and can only be correctly determined, by a careful consideration of all the circumstances attending them.

The propriety of removing an insane person to an asylum having been determined upon, the manner of effecting it is so important, that some minuteness of description for the information of friends, will be pardonable.

Let some judicious person inform him of the decision, and that the proposed removal to the asylum is intended for his

good—that he will there receive the appropriate medical and other treatment, and when restored, will return home. If this information is communicated in a kind, but with a decided manner, most persons will go without compulsion, which it is desirable to avoid, but is necessary, and even useful in some cases. There are a few instances in which it is proper to make the journey with them to the asylum, without fully describing the object, until they reach it; but falsehood and deception about their intentions, or the nature and objects of the institution, are uniformly injurious, and tend to create doubts concerning the candor of their medical and other attendants, who, it is very essential should enjoy their confidence. On his arrival at the institution, if he has not previously known, his friends or the physician in their presence, and with their sanction, should fully describe the necessity of the measure, assuring him that he will receive kind treatment, and enjoy as many privileges as are consistent with his welfare, or the general rules of the establishment. His friends then take leave of him, and after giving the physician a history of his case, including the mention of previous attacks, if any, age, civil state, occupation, hereditary tendencies, time and mode of present attack, peculiarity and progress of symptoms, and treatment with its effects, they return home, relying on the kindness and skill of the physician and others, and the facilities afforded by the house for his recovery, or if incurable, for his comfort and improvement.

A more particular examination should now be made of the bodily health and mental state of the patient, and his situation in the house determined accordingly. He is introduced to the attendant in whose care he is placed, and if but partially insane, is informed more particularly of the regulations; being made to understand, that the enjoyment of certain privileges, will be connected, in a measure, with his ability for self-restraint, and that they will be withdrawn when abused or deemed injurious.

The treatment is properly divided into medical and mor-

al; the former, including the use of medicine, baths, regulation of diet, &c., the latter, all those means and influences brought to bear upon the person in his new situation; as association with others, employment, exercise and amusements, rising and retiring, habits of order and cleanliness, attendance on religious services, and the like.

Each of these subjects are of importance in relation, either to the recovery or comfort of the patient, and might be profitably dwelt upon at considerable length, and with cases illustrating their value, but the limits of this article, forbid their full elucidation. In determining the treatment, reference is necessary to all the causes supposed to have had an influence in the development or progress of the case and that are nearly or remotely connected with it. With this view, his previous social, civil and domestic relations and pursuits should be understood and considered. The different classes of organs and functions should be carefully examined, as the locomotive, the vital and mental, to ascertain whether and how far the disease is connected with, or influenced by, physical, mental or moral causes, either separately or combined; and lastly, to determine what are the true indications for treatment, in view of all these circumstances. After this investigation, the medical treatment should be conducted on the same general principles as are applicable in other diseases; being modified according to the age, sex, peculiarity of constitution and stage of disease. If there exist excitement, depression or disorder, in any of the various organs or functions, it should be sought out and corrected, by a resort to the usual remedial means, having in view of course the modifications, if any, required on account of the mental disorder.

Next in importance to the medical, is the moral treatment of the insane, and indeed this is, in many cases, either superior to the former, or all that is required for the recovery of the patient. Under this head is included, removal from home and the sources of irritation there existing, the care of strangers, who should be such as heretofore described, in-

telligent, kind and conscientious—who have had experience in their peculiar duties, and who are fully devoted to the welfare of their charge.

Of the fact, that the insane derive important advantage from their association in asylums, with due attention to classification, there can be no doubt. The peculiar views of others, whether of a mirthful, serious or even of a painful character, serve to divert their attention from the contemplation of their own fancied ills, and in some instances leads them to detect their delusive nature.

On the subject of classification there can be no well-defined rules of universal application. So various are the phases of the disease, as presented in different cases, that a resort to observation and experience is constantly necessary, in determining the appropriate department for individuals. As a general rule, persons should not be associated, who, from their mental or physical peculiarities and habits, will be disgusted with, or strongly opposed to each other.—The very quiet, feeble or timid, should not be placed with the noisy and violent, neither should the latter, be situated so as to disturb the repose of others at night. Epileptics, or those in feeble health and requiring peculiar care, should not be associated with large numbers, as in these circumstances, they are liable to be overlooked and necessary attentions omitted. Melancholy and suicidal cases will generally be profited by associating with quiet and cheerful persons, if possible, with some who will assist in their supervision, by taking an interest in their welfare. Persons of this class also require peculiar care at night, to preserve them from self-injury. Recent and convalescent cases, may be classed with those that are chronic and partially insane; the irritability of the former, being dispelled by the cheerfulness contentment, and often the eccentricities of the latter. In regard to the number proper to be associated in a single department, there is some diversity of opinion. A much larger number of the more quiet and rational, may be associated without detriment, or with advantage, than any other;

but the number of either class, ought never to be so great, as to prevent their attendants from exercising a careful supervision over the personal habits, dress, and every thing pertaining to each individual. The objection to associating a very large number, is not fully remedied by supplying a proportional number of attendants, for the time of each is occupied in the general supervision of the whole class, and not devoted to a given number of individuals.

Employment.—One of the chief sources of restlessness and irregularity in the conduct of the insane, is the want of mental and bodily occupation; and so difficult is it to furnish these in private treatment, where the attention of the patient is distracted by outward occurrences, that, on this account, if for no other reason, his comfort and recovery is more certainly secured in a well-regulated asylum, than elsewhere. The employments of the insane should be varied according to their previous habits and professions, and the form and stage of disease under which they are suffering. For the chronic and quiet class, and those who have been accustomed to laborious pursuits, agricultural, horticultural and mechanical labor, are the best adapted, affording as they do, the advantage of free exercise in the open air. With another class, literary and scientific pursuits may be resorted to, but they ought to be associated with regular exercise.

Some caution is necessary in employing recent cases, and those having paroxysms of excitement, the former being liable to increase their disease, and the latter, endangering the safety of others. Women have the advantage of the other sex in the variety of their pursuits, especially in winter.

This subject is of so much importance to the welfare of the insane in asylums, that it deserves consideration in determining the number proper to assemble in one institution; and would indicate, that it should be sufficiently large to carry out any scheme of associated labor or amusement, in the various departments required for their benefit; yet not

so large, as to create a lack of employment, by an excess of numbers.

Amusements.—These are also important means, and should be systematically resorted to, though not to be compared, in their good effects, to regular and useful labor, for those accustomed to it.

The regularity observed in the various domestic arrangements of an asylum, such as rising, retiring and meals; also the attention paid to habits of order, neatness and general propriety of conduct, are highly salutary in the recovery of some, and in preserving a yet greater number from declining into a state of slothfulness and neglect.

In conclusion, if it be true, that modern asylums afford the facilities above described, for successfully treating the insane, the duty of the philanthropist and the public in providing, and of their friends in resorting to them, does not admit of doubt; and it is to be hoped that the praiseworthy emulation that now exists on this subject, between different states and countries will continue, until the enlightened benevolence of modern times, has done all in its power to relieve the dark picture of their suffering and neglect, in the history of the past.

MISCELLANY.

UNITED STATES, VS. FRANCIS THOMAS, INDICTMENT FOR
LIBEL—SUPPOSED INSANITY.

A year or two since we came across this libelous pamphlet entitled "Statement of Francis Thomas," and after reading it placed it among our "Tracts on Insanity," being convinced that the author was deranged though we knew nothing of him except from his "statement."

It now seems this is the opinion of his friends and counsel. According to the National Intelligencer, General Jones his able counsel, stated to the Court on abandoning all attempts to establish the truth of the charges in the pamphlet, that "after the most careful and deliberate investigation, the counsel for the defendant had come to an undoubted conviction, perfectly and entirely satisfactory to themselves in reference to this cause, that the whole controversy had originated in what, by the common designation of the day, was known as and might be called a visitation of God."

"The gentleman prosecuted is a man of many virtues, of fine and indeed eminent talents, with an understanding upon general subjects not only sane, but brilliant and solid; but his counsel are entirely convinced that, upon the particular subject of his unhappy relations, he has been and is a sufferer under this visitation of God. While the general powers of his mind are clear and unimpaired, there is a morbid delusion traceable throughout the history of this unhappy difference, a diseased condition of the mind on this particular subject which cannot be questioned."

The opposing party expressed themselves satisfied, and the District Attorney with the approbation of the Court, entered a nolle prosequi, and thus the case ended.

We have alluded to this case to express our gratification

on finding that Courts and learned legal gentlemen, are beginning to credit the undoubted truth, that a man may exhibit great powers of understanding and on general subjects be entirely rational, and yet in regard to one particular subject, these same powers of mind have no controlling influence, but are either overwhelmed and silenced, or else forced into the service and made to obey and carry out the promptings of a diseased impulse. Such persons know perfectly well "right from wrong" and "according to law," as it has come down from "olden times," are accountable for their acts, while in truth they have been deprived by "visitation of God," as Gen. Jones expresses it of their reasoning powers, the possession of which alone makes man an accountable being.

We repeat we are glad to see correct views on this subject extending and harmonizing the decisions of Courts with truth, justice and humanity.

INSANITY IN SPAIN, PERU, MEXICO, AFRICA AND CHINA.

Spain.—We are informed by Mr. Ford in his recent work, "The Spaniards and their Country,"—that the condition of the insane in the hospitals of Spain is very deplorable,—that they are not classified at all—the quiet and the noisy and violent,—the cleanly and uncleanly are placed together in the same apartment,—that many of them are naked and are thus exposed to the public gaze.

He saw insane females connected with respectable families in this condition, and thinks those that have charge of them are very cruel and unfeeling.

Peru.—In South America we fear that the insane are no better provided for, Dr. J. J. Von Tschudi in his "Travels in Peru," recently published, says, "In the Hospital of San Andres, insane patients are received, and their number is always considerable. On the 30th of November, (St. An-

draws Day) this hospital is opened for the admittance of the public, and one of the favorite amusements of the inhabitants of Lima is to go to San Andres to see lunatics. It is melancholy to observe these unfortunate beings, thus made the object of public exhibition and irritated by the idle throng who go to stare at them. The collection of alms from the numerous visitors is doubtless the motive for keeping up this custom, which nevertheless, is exceedingly reprehensible."

Mexico.—The Hon. Waddy Thompson in his "Recollections of Mexico," says, "there are in Mexico scarcely any of those charitable institutions to which we are accustomed in all our principal cities.

"There was something like an Asylum for the insane, but during my residence in Mexico, General Valencia, under some claim which he set up to the ground and buildings, turned all the lunatics into the streets, as I was informed."

Texas.—We believe that Insanity as yet is very uncommon in Texas. The Hon. Ashbel Smith, M. D., late minister from Texas to France and England, and who is as well qualified to judge on this subject as any other person, informed us recently, that this disease is very rare in Texas, that during his long residence in that country, he had seen but one case,—that of a lady, formerly a resident of one of the eastern states.

Africa.—Dr. Furnari in his "Medical Tour in Northern Africa," recently published in Paris, says, the number of the insane among the natives of Algiers, and the Arabs of Northern Africa is much less than among the inhabitants of Europe. He attributes this to the torpor of the intellectual faculties induced by a despotic government, the nomade life they live, and their abstinence from all intoxicating drinks. He remarks, however, that insanity has recently become very frequent in Algiers in the French army, which he thinks is caused by the abuse of alcoholic liquors, especially of *Absinthe* of which they make an immoderate use

Like the Turks, the Arabs consider insanity a *sacred disease*, and are very indulgent to the insane that are tranquil, treating them with kindness and respect, and often making them objects of a sort of religious worship. They seclude only the furious.

The author says, however, that with the exception of a few fanatics, who were nearly idiotic, he did not himself see any insane in the provinces he visited.

China.—From the best information we can obtain, we believe there is but very little actual insanity in China. From a letter received from the Hon. Caleb Cushing, soon after his return from his mission to China, we learn that this was the opinion formed by himself and associates.

By a letter just received from an esteemed friend and correspondent, D. J. McGowan, M. D., dated Ningpo, July, 1846, we are informed that according to his observation, and from all he has been able to learn by inquiry, mental maladies are not frequent among the Chinese, although he has met with a few cases. He says that insanity is but barely alluded to in their medical writings. He adds that suicides are frequent, and often the consequence of a desire to bring censure and odium on some individual who may have offended the deceased. We are pleased to learn from the same letter, that Dr. McG. is making translations from the Medical Books of China, for the American Journal of Medical Sciences, published at Philadelphia.

The Rev. Mr. Williams of New York, who resided for about twelve years in China, informs us that he saw but three insane persons while in that country—that these were harmless, and were treated kindly, and suffered to go about the streets.

BUTLER HOSPITAL FOR THE INSANE, PROVIDENCE, R. I.

We understand that this Institution will probably be open for the reception of patients in October next. We shall be much surprised if it does not take immediate rank among the very first in the country. Dr. Ray is zealously engaged in completing it in the best manner. We purpose hereafter to notice more particularly the excellence of its arrangements, and the beauty of the surrounding scenery, &c.

NOTICES OF BOOKS, REPORTS, &c.

We see by the newspapers, that the long promised work of Dr. Galt on Insanity has been published. A copy has not been sent to us.

Notices of other works relating to Insanity, prepared for this number, will appear in the next.

We have seen several of the Annual Reports of the institutions for the Insane in this country, and purpose in our next number to particularize them, though only *one* has been sent to the Journal of Insanity. We hope those who have the distribution of such reports will not forget *us*. We also suggest the propriety of each institution sending two or more reports to every other; thus enabling institutions to preserve a set of these reports. Now in case of the Physician leaving an institution, he either claims those that have been sent to him and takes them with him, or else gives up what he is very desirous of keeping. We think also a copy should be sent to each Assistant Physician, and to the Steward and Treasurer.

NEW JERSEY STATE LUNATIC ASYLUM.

It is expected that this Institution will be completed the ensuing fall. It is beautifully situated a short distance from Trenton, and the building, which is of stone, is well arranged and well built. A medical superintendent has not as yet been appointed.

The completion of this Asylum and the Butler Hospital, *with all modern improvements*, should awaken the attention of the managers of other Institutions. They must not suppose they can be sustained solely by their past reputation;—progress, and improvement in the care of the insane is as much demanded by the spirit of the age, as in other branches of business.

OBITUARY.

Died at London October 29th, 1846, GEORGE MAN BROWN, Esq., M. D. Dr. B. was well known by his writings on Insanity. In 1820 he published, "An Inquiry into certain errors relative to Insanity and their consequences, Physical, Moral and Civil, pp. 320. This is now a rare work. In 1828 he published, "Commentaries on the Causes, Forms, Symptoms and Treatment, Moral and Medical of Insanity," pp. 716. This was long considered the best systematic Treatise on Insanity in the English language, and is still very properly regarded as one of the most learned and valuable works we have upon this disease.

He lived to a good age, 75. From this and other instances we may indulge the hope that the care of the insane and the study of insanity, do not probably tend to shorten life. Haslam and Pinel both lived to the age of 81. Esquirol to 68. Todd of the Hartford Retreat, to 65. Dr. White of Hudson died at the same age as Esquirol, 68. Dr. Wyman of the McLean Asylum at 64, and Dr. Lee of the same Institution at the early age of 28.

